

Tragi-Comedia.
BEING A
BRIEF RELATION
OF THE STRANGE, AND
Wonderfull hand of God
discovered at WITNY, in the
Comedy Acted there February
the third, where there were some
Slaine, many Hurt, with sever-
all other Remarkable
P A S S A G E S.

Together with what was Preached in three
Sermons on that occasion from *Rom. I. 18.*

Both which
May serve as some Check to the Growing *Atheisme*
of the Present Age.

By
JOHN ROWE of G. C. C. in *Oxford*, Lecturer in
the Towne of W I T N Y.

It is time for thee, Lord to work, for they have made voyd thy Law.
Psal. 119. 126.

Verily he is a God that judgeth in the Earth. Psal. 58. 11.

*Ο ούτος ο Θεός αληθινός, ὃν οἱ ἀνθρώποι ἀπόρρητον
ἐκείνην. καὶ ὁ ὅτις ἐστὶν ὁ Θεός, ὃς ἐκείνην
ἐκείνην ἀπορρητον. Οὐκ ἐστὶν ἀπορρητός.*

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Yngl. Church

BRING A

BRIEF RELATION

OF THE STRANGE AND

Wonderfull hand of God

in the Conversion of

the Heathen of the
Islands of the South Sea
in the Year 1797

By the Rev. Mr. John
Gardner, Missionary to the
Islands of the South Sea

London

Printed by J. Johnson, in
St. Pauls Church-yard

1798

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T O
MY HONOVRED
and much beloved Friends,
the Inhabitants of the Towne,
& Parish of WITNY.

Dearely beloved in the LORD,



HE publishing of these few Papers, both the precedent Narrative, and the ensuing Sermons of right belong to You, and you may challenge them as your owne. Among you it was that these wonders of the Lord were seen, and upon you it was that the

Lord hath shewen himselfe marvelous. Doe not quarrell with the Almighty for setting you up as the publik Theatre whereon he would manifest his holynesse, justice, & other Attributes to the world. We are his Creatures, and it were enough if we could say no more, but It is his pleasure to have it so. Yet there is other reason why we should quiet, and compose ourselves,

and shake off all thoughts, and reasonings that are apt to arise, saying as the Church doth. We will beare the indignation of the Lord, because we have sinned against him. Though you are the people that doe only suffer, yet you are not they that are only ayimed at. The Lord hath spoken from heaven to the whole Nation, by what he hath done amongst you, and testified by a clear and eminent stroke against the monstrous unparralleld Atheisme, irreligion, profanesse, which is walking up and downe in all places.

Though the Lord hath began with you, yet he may not end with you. If his dealing with you make not others wise, their plagues may be farre greater then yours have been; and if so, it will be a mercy that you were corrected so soone, and not suffered to goe on in your sinnes, which would have brought heavier sorrowes in the end. Amongst you it was that these meane Sermons had their rise, which were not in the least intended for the Presse, when first they were Preached. But the desires of some amongst you to have written Coppies of them, the longings and importunity of others to have them published, the good of the Towne in generall (which might seeme to require a standing, & lasting remembrance of these things) seemed to be some call to me for the publishing of them. To which I may adde the consideration of some little good the Lord I hope was pleased to doe by these plain and meane Sermons: the hearts of some being a little awakened, and the affection of others stirred, and raised, and some provoked to attend on the word thereby. Which sparks being of the Lords owne kindling, I thought it my duty to keep them alive as much as lay in me. I hope you will beare with

my rudnesse of speech, and plain speaking: the Lord
being my witnesse, that it is not a pleasure to me, to
make bare your nakednesse, or discover your shame,
my ayme only being, that you may lay to heart your
 finnes, seek pardon for them, and reformation of them.
My care hath been as much as may be, to abstain from
all personall reflections, and not to make use of any
ones Name, that I might not grieve the spirits of any
by making them publick to the world. although if I
had insisted on some particulars, the story might have
been set forth with more advantage in the eyes of some.
Some enlargements there have been in the Sermons, &
some larger explications of a few Scriptures, it being
not possible within such a scantling of time, as is al-
lotted, to speake fully to all things. Yet thin you will
find, you have scarce any materiall passage omitted of
what was Preached, and the Additions which are (I
hope) not altogether unprofitable or unnecessary. Some
Notes are put into the Margin, which need not trouble
the lesse skilfull Reader, all obscurity being avoyded,
in the body of the Sermons themselves. My humble
desire, and request to you is, that you will not lay aside
this little Book as soon as it comes into your hands,
though the things are mean and contemptible, if you
consider the person, parts, and years of him that brings
them unto you, and the manner of his delivering
them; yet are they great, and of moment, if you con-
sider him that sends them to you, so farre forth as the
will of God is revealed in them; and his particular
will made known concerning you. Some few houres
will serve to Reade over the whole Booke, and if at
leasure times, you put your Children or Servants to
reade but a little, it may be better then to let it lye

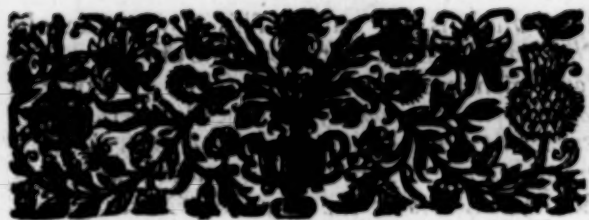
moulding in your Windows. Possibly you may meet with such a remembrance, if the Lord work with it by his Spirit, as you may blesse him for all your dayes. I can only say as the Apostle doth with a little change. Brethren my hearts desire, and prayer to God for the people of Witny is, that they may be saved. I trust the Lord hath some of his election yet scattered amongst you, sure I am there are some of his called, and faithfull ones already to be found in the midst of you. How long I may be left to speak to you, I know not. This I can assure you, I pray, and sigh at the throne of Grace for you, as well as I can. And I could wish I had better prayers, and more sighs and groanes, then my poore barren heart can afford. There could not be a greater joy to me, then to see the Kingdom of our Lord Jesus taking place in greater power in your soules: to see that high valuation, and eager thirst in the hearts of many of you after a poore despised, neglected, forsaken Christ, whom the world (but it may break our hearts to speak it) begins to grow weary of, though the world be not worthy of such a one.

Now the God and Father of our Lord Jesus blesse you with the knowledge of himselfe, and this his deare Sonne, and grant that the savour of his knowledge may be spread amongst you more abundantly. These are the constant prayers of

Your unworthy Friend, and Servant,

in the Gospell

John Rowe:



A BRIEFE
NARRATIVE OF
The Play Acted at *Witny* the
third of *February* 1652. Together
with its *sad and Tragickall End.*

IT may not seem so proper, nor be so pleasing to every Reader, to set down all the Circumstances about this *Play*, forasmuch that somewhat might be said touching the rise and originall of it; the nature of the *Play* it self, and the book from whence it was taken, the motives, grounds, and ends of the Actors, concerning all which I might speak more then here shall be inserted, having taken some paines to satisfie my selfe in those particulars. But I thought it meet to insist on those things, which did most discover the hand of God in so eminent and remarkable a Providence, and lightly touch on other things, so far as they may give light to
that

The Narrative:

that which is the name. This *Play* was an old *Play*, and had been Acted by some of *Stanton-Harcourt* men many years since. The Title of it is, *A most pleasant Comedy of Mucedorus the Kings Sonne of Valentia, and Amadine the Kings Daughter of Aragon: with the merry conceits of Mousie, &c.* The Actors of the *Play* were Countreyment, most of them, and for any thing I can heare, all of *Stanton-Harcourt* Parish. The punctuall time of their first Learning the *Play*, cannot be certainly set downe; but this we have been told, they had been learning it ever since *Michaelmas*, and had been Acting privately every week. This we are informed upon more certain grounds, that they began to Act it in a more publike manner about *Christmas*, and Acted it three or foure times in their own Parish, they Acted it likewise in severall neyghbowring Parishes, as *Moore, Stanlake, South-Leigh, Cunner*. The last place that they came at was *Witny*, where it pleased the Lord to discover his displeasure, against such wicked and ungodly Playes by an eminent hand. Some few dayes before the *Play* was to be Acted, one of *Stanton* came to the Bayliffe of *Witny* telling him that there were some Countrey men that had learn'd to make a *Play*, and desired his Leave to shew it, his aime being (as the Bayliffe conceiv'd) that they might have the Liberty of the *Towne-Hall*. Leave also was desired of the other Bayliffe, but they being denied by both the Bayliffs, they pitched on the *White Hart*, a chiefe Inne of the *Towne* to Act their *Play* there. The day when it was Acted, was the third of *February*

The Narrative.

bruary, the same day when many Godly People, Townesmen and Schollars of *Oxford*, keepe a Solemne Day of *Faith at Carfax*. About leaven a Clock at Night they caused a Drum to beat, and a Trumpet to be sounded to gather the People together. The people flocked in great multitudes, Men, Women, and Children, to the number (as is guess'd) of three Hundred, some say foure hundred, and the Chamber where the *Play* was Acted being full, others in the Yard pressed sorely to get in. The people which were in the Roome were exceeding Joviall, and merry before the *Play* began, Young men and Maides dancing together, and so merry and frolick were many of the Spectators, that the Players could hardly get Liberty that they themselves might Act, but at last a little Liberty being obtained, the *Play* it self began. In the beginning of it Enters a Person that took the name of *Comedie*, and speaks as follows.

Why so thin doe I hope to please?
Musick revives, and Mirth is tolerable;
Comedie play thy part, and please:
Make merry them that come to joy with thee.

With two or three verses more.
Vpon this enters *Envy*, another person, &c speaks as follows.

Nay stay Minion stay there lyes a block;
What all on mirth? I'll interrupt your tale;
And mix your Musick with a Tragick end.
Vpon which *Comedie* replies: *Envy* makes answer againe in severall verses, and among the rest these:

*

Harken

The Narrative.

Harken thou shalt heare noyse
- 66 - shall fill the ayre with shrilling sound,
And thunder Musick to the Gods above.

Three verses after it followes,

In this brave Musick Envy takes delight
Where I may see them wallow in their blood,
To spurne at Armes & Leggs quite shivered off,
And heare the cries of many thousand slaine.

After this Comedie speaks, Envy replies.

Treble death shall crosse thee with disspight,
And make thee mourn where most thou joyest,
Turning thy mirth into a deadly dole,
Whirling thy pleasures with a peale of death,
And drench thy methods in a Sea of blood.

Which passages if the Reader carry along with him, he will see how farre they were made good by the Divine hand; both on the Actors and Spectators. The matter of the Play is scurrilous, impious, blasphemous in severall passages. One passage of it hath such a bitter Taunt against all Godly persons under the name of Puritan, and Religion it selfe, under the phrase of observing Fasting days, that it may not be omitted, it was almost in the beginning of the Play, and they were some of the Clownes words when he first began to Act, Well Ile feed my Father hang'd before. Ile serve his Horse any more, well Ile carry home my bottle of Hay and for once make my Fathers Horse turne Puritan, and observe Fasting daies, for he gets not a bit. How remarkable was this that some of them that were called Puritans in the dayes of old, had spent that
very

The Narrative.

very day in *Oxford* in Fasting, and Prayer; and that the Lord by so eminent an hand should testify against such, who were not only scoffers at Godly persons, but at Religion it selfe. Another passage was of so horrid an aspect, as that the Actor who was to speak it durst not vent it without a change. The verses as they are Printed are these.

*Ab Brëmo, Brëmo, what a foyle hadst thou,
that yet at no time was afraid
To dare the greatest Gods to fight with thee.*

At the end of which verses it followeth, *He strikes*; and probable enough it is, that he used some action at that time; but the words were so gasty, and had such a face of impiety in them, that he durst not say *Gods*, but (as one that excused him would have us believe) he said *Gobs*. And indeed so insolent were these, and other expressions in the Play, that some of the Spectators thought they were not fit to be used, and when they heard them, wished themselves out of the room. We might instance in some other passages, but there hath been enough already. The modest, and ingenuous reader would blush to read some passages. Thus had they continued their sport for an hour, and halfe, as some of the Spectators say, but as is more probable, about two houres, for they were ordinarily three houres in acting it (as the Players say) and there were about two parts in three of the play that were passed over in this Action. At which time it pleased God to put a stop to their mirth, and by an immediate hand of his owne, in causing the chamber to sink, and fall

The Narrative.

under them, to put an end to this ungodly Play before it was thought, or intended by them.

The Actors who were now in action were *Bremio* a *wild man*, (courting, and soliciting his Lady, and among other things, begging a *Kisse* in this verse.

*Come kisse me (Sweet) for all my
favours past*)

And *Amadine* the Kings daughter (as named in the Play) but in truth a young man attired in a womans Habit. The words which were then speaking, were these, the words of *Bremio* to his Lady

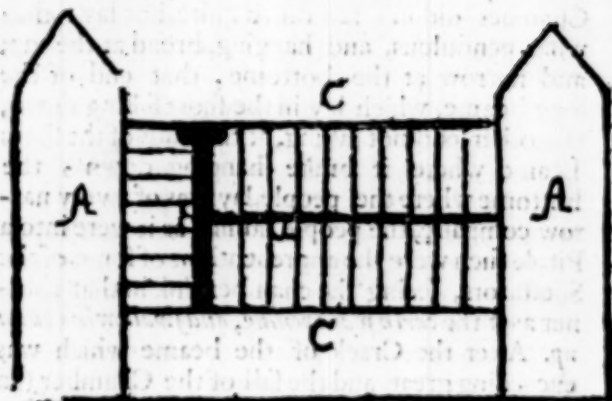
*Thou shalt be fed with Quails, and Partridges,
With Black-birds, Larkes, Thrushes,
and Nightingales.*

Various reports there have been concerning the words spoken at that time, as that it should be sayd, *the Devill was now come to all his part*: some of the People might say so, observing the *wild mans* carriage, and some other passages that went before, where there was mention made of the Divell in a Bares dublet, the *wild man* then acting the Bares part: and indeed we have it upon good information that there were such words spoken; only they were the *spectators* words, and not the *Actors*: but this we are assured of, the words then spoken by the *Actor* were those above mentioned, as *he* himselfe acknowledged, and we find them printed so in the Book.

The Place wherein the Play was acted, was not a Stage erected on purpose, but a Chamber belonging

The Narrative:

ing to the *Inne*, a larg Chamber, and which sometime had been a Malting roome, having a part of it covered with earth to that purpose. It had two Beames to support it, of which one Sc: the shorter was a great, *solid* & substantiall one, & lay between the two side walls; the other had one end shooting into the middle of the shorter beame, and the other end of it fastned in the wall, of which you may see a description.



The 2 end Walls. A. The 2 Beames B. The side Walls C. The short Beame, which broke neare the middle, was betwixt 13 and 14 Inches square, one end lying even, or a little within the Wall upon a shoulder of Stone, the other end almost a foot in the Wall, the short Beame breaking, the other fell with it.

The

The Narrative.

The fall was not very quick, but somewhat slow, & gentle, in so much that those that were present thought it was a part of the play, (but it proved the saddest part) & expected when they should be taken up againe, yet was it not so slowe as that they were able to recover themselves, for the actors then in action fell down, and a great number of people with them into the under roome, which was a *Shuffle-board-room*e, and the table it selfe broken in peeces by the fall of the Timber. The Chamber did not fall down quite, but lay somewhat pendulous, and hanging, broad at the top, and narrow at the bottome, that end of the long beame, which lay in the short falling down, the other end not falling, & the ends of the short Beame where it brake hanging down, the bottome where the people lay was of a very narrow compasse, the people falling as it were into a Pit: & such were the apprehensions of some of the Spectators, seeing the chamber sink in that manner as if the *earth was opening, and swallowing them up*. After the Crack of the beame which was exceeding great, and the fall of the Chamber (in the manner as is before described) all was quiet, and still, and a kind of silence for a pretty space of time, the people being astonied, and bereft of their senses. One that was present was so much affrighted (as was said) that she thought her selfe verily to be in Hell, which we do the rather insert because whoever shall put the circumstances together may well say it was a little resemblance of that black, and dismall place, there being so many

The Narratives

ny taken in the middest of their sinfull practises, and thrust into a pit together where they were left in darknesse, the *Lights* being put out by the fall, where the dust that was raised made a kind of Mist, and Smoake, where there were the most lamentable shriekes, and out-cries that may be imagined; where they were shut up as in a prison, and could not get themselves out, (the doore of the under roome being blocked up, and their leg's being so pinioned, & wedged together by faggots, and other things, that fell down together with them from the upper roome, that they could not stirre to help themselves.) Another (as is said) supposing his limbs to be all plucked asunder cryed out, *that they should cut off his head*: this is certaine, the fright was exceeding great, and many were dead for a time that afterward came to themselves. When the people were come to themselves, there was a fearfull, and most lamentable cry, *ſome crying one thing, ſome another, ſome crying aid for the Lords ſake, others crying Lord have mercy on us, Chriſt have mercy on us,* others cryed oh my Husband! a second, oh my Wife! a third, Oh my child! and another ſaid, No body loves *me* ſo well as to ſee where my child is. Others cryed out for Ladders, and Hatchets to make their paſſage out; for the chamber falling, the doore of the under roome was ſo Blocked up that they could not get out there, ſo that they were ſain to break the barres of the window, and moſt of the people got out that way though it were a good ſpace of time before they

The Narrative.

they could get forth. The other Players that were not in action were in the Attiring-room, which was joyning to the chamber that fell, and they helped to save some of the people which were neer that part. Those of the people that fell not down, but were preserved by that meanes got out at the window of the upper room. There were five slaine outright, whereof three were Boys, two of which being about seaven, or eight yeares old or thereabout; the other neer twelve: the other two were Girles, the elder of which being fourteen, or fiveteen, and the younger twelve, or thirteen yeares old. A woman also had her legg sorely broken that the surgeons were forced to cut it off, and she dyed within three or foure dayes after it was cut off. Many were hurt, and sorely bruised, to the number of about threescore, that we have certaine information of, besides those that conceale their greifes, and some of the Contry of which there were diverse present, it being market day when this Play was acted.

The Surgeon that dressed the wounded people, told me that the next day after this was done he was counting with himselfe how many he had dressed, and as neere as he could reckon he had dressed about fortie five, and twelve after that as he had supposed, and two or three after he had cut off the womans legg. Which therefore I thought good to insert that the reader may know upon what grounds he may take this relation.

Some others were dressed by others in the town
the

The Narrative.

the just number of which I have not learn't But it is generally conceaved that there were divers did receive hurt which would not suffer it to be known. Among those that were hurt there were about a dozen broken armes, and leggs, and some two or three dislocations, as we were likewise informed by the Surgeon. Some of the people came out with bloody faces, neither could it be otherwise, they having trod one upon another in a most sad, and lamentable manner. Certain it is there was much hurt done that way; the children that were killed, being stifled as was supposed. The man in womans apparrell lay panting for breath, and had it not been for *Bremo* his fellow Actor, he had been stifled; but *Bremo* having recovered himselfe a little, bare up the others head with his arme, whereby he got some breath, and so was preserved; but both the one, and the other were hurt; *Bremo* being so sorely bruised, as that he was faine to keep his bed for two dayes after, and the Lady had her beuty mar'd, her face being swoln by the hurt taken in the fall. Some had their mouths so stuf'd with dust that they could hardly speak, the people that came from the house made a pittifull moane, some going in the streets, and complaining, here is a Play, a sad Play indeed, others crying out to them that met them, (as they are wont that have received some deadly wound) oh I am kil'd! Some cryed out that their Armes were broken, others that their Leggs were broken, some cursed the Players that ever they came to *Witny*, and the players them-

The Narrative.

selves wished that they had never came thither. They that received no hurt were exceedingly affrighted, insomuch that one of them that were present, as I am credibly informed, did say, that he would not, for as much as *Witny* was worth, be in the like affright again, though he were sure he should have no hurt. Others said they would never goe to a play more, and that it was a judgment. Others have been so prophane, as we hear, to make a laughing-stock of it, and some so desperate, as to say, they would go againe, if it were to morrow next: and too many apt to say it was but a chance, a misfortune, the beame was weak, there were so many load of people there, and the like. But how sleight so ever the matter was made afterwards, sure enough it is, it was sad enough then. It was one of the saddest, and blackest nights that ever came on *Witny*. Sad it was to see Parents carry home their Children dead in their armes, sad it was to see so many bruised, hurt, and maimed; and some, as it were, halfe dead that were not able to help themselves, but were faine to be carryed away by their friends, some on their backs, some on chaires, sad it was to hear the piteous cryes of those that were not there bemoaning their distressed friends. This was the sad end of this ungodly play. And what was spoken in jest in the beginning of it, by the just hand of God, was made good in earnest. The Comedy being turned into a Tragedy, it had a sad *Catastrophe*, ending with the deaths of some, and hurts of many. And as it was said before

And

The Narratives

*And make thee mounn where most thou
joy'st*

So by the just hand of God came it to passe. For in the midst of their mirth, and jollity did this fall out, in the middest of these amorous passages between *Breno*, and his Lady was this stroke given; yea, immediately before they expected the greatest pleasure, and contentment. For the Actors said the best of the play was still behind, and a little after the hearts, and fancyes of the Spectators were to be filled with the love-complements between *Mucedorus*, and his *Amadine*. So true was that

Turning thy mirth into a deadly Dole.

The Lord from heaven, having given a check to such wanton sports, teaching men what they must look for, and that he will not bear with such grosse open profanenesse in such an age of light as this is. That he will so farre take notice of the Atheisme, and profanenesse of men in this world, as shall keep the world in order, though he hath reserved the great, and full recompence for another day, and place.

And when the women were with them

1075

So by the just hand of God came it to pass: For
in the midst of their mirth, and jollity did this fall
out in the midst of these an angry passion be-
tween them; and his Lady was this time giving
yet innocently before they exposed the great
offending and contempt, for the reason
that the day was still behind, and this
was the first time that the lady-compassion be-
ware to be filled with the love-compassion be-
tween themselves; and his Lady was

this

Twelve of the women were with them

That one of them was my lady's sister, a child
to such women's sport, looking now when they
must look forward that he will not bear with them
quite a new resolution is such an awkward
as the day was now the first of the month of the
Advent, and the first of the month of the
as that keep the world's end, though he hath
not yet the great, and still to come for ano-
ther day and more.



ROM. I. XVIII.

For the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, who hold the truth in unrighteousnesse.



I may seeme strange to *The Preface,*
some of you to heare
such a text read. What,
is love so soone turned
into wrath? The last time
I was called to speak
unto you upon a Lords
day, the first words of
the text were *God is love;* *1 Joh 4.8.9:*
pure love, goodnesse, and

sweetnesse, all love as it were, made up of love.
Now the text beginnes with *the wrath of God,*
heavy wrath, dreadfull, astonishing wrath; enough
to break in pieces the hardest heart to heare it
but so much as mention'd. Its the wrath of *God;*
Its wrath *from heaven,* its *revealed wrath,* tis mani-
fested, and declared in open sight. This is a great
A change

change indeed may some one say to passe from the sweetest Love to the most terrible and dismall wrath. But the Lord himselfe hath changed the ~~text~~, and it is he that hath given it, by that which he hath wrought in the midst of you, and done in the face of the whole Towne. Can you look back upon that late sad and astonishing Providence, of which as many as heare, their eares tingle at it, their hearts shake and tremble at it: can you, I say, look upon this strange & wonderfull Providence, and not see this written in Broad and Capitall letters, and even laid before you in what is come to passe. *That the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnesse of men.*

Be not prejudiced, my Brethren, doe not mistake me: I am not come to grate upon your soares, neither to make wider your yet bleeding wounds: God forbid; no, I pittie and pray for those among you, that are yet weake and infirme, beseeching the Lord to heale them, and restore them, that they may live to testify their thankfulnesse, and Repentance. My work is, as a poor unworthy Embassadour, and servât of the Lord, to help you to understand what the meaning of the Lord is; for certainly so great a thing could not be in vaine. *The Lords voice crieth unto the citie, saith the Prophet Micah. 6. 95 And the man of wisdom shall see thy Name: heare ye the rod, and who hath appointed it.* There is a voice gone out to you of this place, and it is the Lords voice, his Name is written upon what was done but the other week, this name
of

of his is writen with faire and legible characters, that he which runnes may read: this voice of his, it doth not whisper, it doth not mutter, no, it *cries*, it speakes aloud, it will be your wisdome to heare this voice. Every rod hath a voice in it, the meaneest and most petty afflictions speak something from God. Great and mighty strokes, eminent and remarkable Judgments from heaven, they have a loud voice, and if such be not heard, they bring speedy ruine.

Let not any among you say, the Preacher is come to vent himselfe, and his own Passions, and we expected some thundering sermon after this: No, no, I am not come to that purpose, but in all humility and seriousness to beseech you to consider what the mind of the Lord is, and I have beg'd from the Lord (as well as I could) wisdome and direction to know what I should speak: be not such enemies to your selves, and to that good the Lord intends you this day, as to say when you come home, we have heard a sermō of Judgment, and that is all; we expected some such thing. Do not so ill requite the Lord and his word, but harken to the counsels of his word, and be obedient to the same.

The scope of the Apostle in this Epistle, is to set *The* *Coh-*
downe the true way of mens Justification, and sal-*rence.*
vation; which he affirms to be by the pure
grace of God, and not by the works of men. This
way, or modell of God in saving men, the materi-
all principle from whence both their Justification
and Salvation must arise, *viz imputed righteous-*

nesse, he calls the *righteousnesse of God* in the verse before the text, which is so called, because the righteousness by which men are saved is a righteousness of Gods finding out, and of his own bestowing, and not any such thing as men have either framed, and devised themselves; or were able to work out by any thing that they could doe. This righteousness, he saies, is revealed in the Gospell: it is the Gospell that chalkes out this modell, and plat-forme of righteousness and life, and by this way must men be justified and saved, and not by their owne workes: this is the maine proposition which he layes down in the 17 verse. In the text we have the first proof, or argument to make that assertion good, & the argument stands thus.

The workes of all men in the world, whether Jewes or Gentiles, ever since the fall of Adam, they are wicked, ungodly, unrighteous workes, therefore they cannot be saved by them: the argument is very cleare, and strong here. All men deserve wrath, the utmost wrath, displeasure, and vengeance of God by their owne workes, therefore they cannot deserve his love, favour, or good will: they are so far from deserving his love, that they deserve the quite contrary. This is the coherence.

For explication of the words,

The wrath of God] By *wrath*, we are to understand wrath in the Root, and in the Fruit; in the cause, and in the effect. God is highly displeased with men by reason of sin, he loathes their wayes and abhorres their practises, he beares a bitter, and a deadly hatred against all the wickednesse which men

The opening of the Text.

of Adam, upon the whole race of mankind, and for what is all this curious search made? it is to see if there were any that did understand and seek God: But was he well pleased when he found it otherwise? no surely, finding all to be corrupt, that they were all gone aside, that they were all together become filthy, that there was none that did good no not one, that they were workers of iniquity. v. 1. 3. 4. he gives out the sentence, he pronounceth it from heaven, he proclaimes it in the eares of all the world, that he is highly offended, and his wrath is gone out against men by reason of these things. Psalm: 4. 2. O ye sons of men how long will ye love vanity, and seek after leasing? how long will ye run mad on sin, and be so desperately aduenterous in the waies in which you walk? But know that the Lord hath set apart him that is godly for himselfe. verse 3: Take it for granted, that J E H O V A H, that is, the Highest Lord, the Majesty of heaven and earth, he is provoked, and incensed by all these waies, and it is the godly man that he looks after: know ye, Jehovah hath marvelously seperated a gracious saint to him; so Ainsworth. It is the pious, devout, holy soul that Jehovah regards, and he hath marvelously seperated him, or selected in wondrous sort, ^b he hath put him in another rank, set a mark of excellency upon him, he hath set him in opposition to the wicked ungodly men, and such as love vanity, whome he hath set on another file, whose names are written in his black book, and hath marked them out as the objects of his wrath. this is illustrated Psal. 11. 4: 5: ver.

^b segregavit, Græcun, & Latinum, misceant, quod verbum non est alienum a proposito ubi bi de opilio ne ad regiam dignitatem e.

The Lord is in his holy temple, The Lords throne is in heaven: his eyes behold, his eye-lids tries the children of men.

The Lord trieth the righteous: but the wicked, and him that loveth violence his soul hateth

Another sense may be, the wrath of God is revealed from heaven, that is, it is manifested by evident, cleare, remarkable plagues, and Judgments from heaven. God hath discovered to all the world, that he is an utter enemy to all the sin, wickedness, and ungodliness of men, because he hath punished in all generations wicked, and ungodly men with most fearfull plagues and judgments; he hath shewen signes, and tokens from heaven, so that all men have seene his hand. A learned expositor understands this phrase from Heaven, as that which is opposed to the opinion of prophane men, who ascribe the punishments that are ever now and then fighting upon men, to chance, or second causes, the position of the starres, the malignity of the elements, the mutability of the matter: whereas the Apostle shewes clearly that this wrath descēds from heaven, and is even the scourge and whip of God, whereby he revengeth the impiety and injustice of the world.

Against all ungodliness, and unrighteousnesse of men: by ungodliness, we are to understand sinnes against the first Table, all contempt of God, of religion, of the worship of God, of the waies and ordinances of God, the wrong and injury that is done to God himself more immediately, or to any part of his worship.^d

recto agitur; neq; a, Grammatica, cum verba, quæ mirabile facere ex separare Hebraice significant, similia sint, atque idcirco suas significatōes facile confundere possint ex regula Grammaticorum, & usu Hebraicæ linguæ. Muis in loc.

Pareus.

ד' אלהים
ד' אלהים
ט' דיון.

By Phau.

By *unrighteousnesse* is mean't sins against the second Table, all oppression, injustice, riot, excesses; and the like.

Ἡ δὲ ὁ
καὶ οὕτως πο-
νεῖται, πο-
κίληται ἡ ὁρ-
τὴ δὲ γὰρ
τα ἀσέβεια
ἐν ἡ ὁρτὴ τὴν
πολίτικαν κα-
κίαν. Gr.
Scho l.in R5
1.

Against all *ungodlinesse*, and *unrighteousnesse* because there are severall sins comprehended under either head

Here also *ungodlinesse* and *unrighteousnesse* is put for persons committing such things, the Abstract being put for the Concrete. *Who hold the truth &c.*

This is added as an aggravation of the sinne of men, that men sin against light and knowledge, and therefore doe more abundantly deserve that wrath which is reveal'd from heaven against them. The doctrine arising hence is this.

Doctrine

The Blessed, and most holy God hath all along manifested, and declared his utter hatred, abhorrence, and detestation of all *ungodly*, and *unrighteous* persons, and of all the *ungodlinesse* and *unrighteousnesse* which they commit: and at sundry times hath confirm'd, and made good that displeasure of his by fearfull, and terrible Judgments inflicted on men in this world.

Or more briefly that you may all remember it. God is certainly angry with sin, and sinners, and doth oftentimes in this world shew his displeasure against them by remarkable Judgments.

In the prosecution of this we must shew

1. what this *hatred*, or *wrath* of God meaneth.
- 2: Prove in a scripture or two, that this wrath of God so opened, and unfolded hath been manifested to have been in God.
3. how, or by what wayes, and meanes it hath been manifested.
- 4: Give proof, that it hath been confirm'd by Judgments

Judgments inflicted on men from time to time.

5. Why God takes this course to manifest his wrath by plagues, and judgments in this world.

1. What is this wrath of God?

It implyeth two things: the Holinesse of his will: the Justice of his will.

1. The *Holinesse of his will*: the will of God is absolutely, universally set against all sin, he dislikes it, he abhorres it, he hates it to the very death, it is that which goes against him, he cannot endure it, neither will he, it strikes at his own blessednesse, & therefore he must needs hate it. ¹Heb. 1. 9. *Thou hast loved righteousness, and hated iniquity.* That, which a man hateth, he wisheth the death of. God hath taken up an irreconcilable, and eternall hatred against sin, it never stood with his holinesse to like it, neither ever will it. Nay, he is so holy, he cannot but hate it. The wrath of God therefore is the displeasure, which he hath conceived in his heart against sin, the secret grudge, and quarrell which he beares to every man that is a sinner, and cannot but beare to him considered as such, and remaining in that estate. ⁸ Wrath, as the Philosophers define it, is a desire of revenge for some seeming sleight, or disrespect shewen to a man. As a Prince when he is disgraced, reviled, reproched or any way struck at by one of his subjects, ^h he is presently inflamed, his blood is up, ⁱ & he resolves to right himselfe, and to revenge the quarrell of his honour on such a man. But God hath no such passions, only so far we may say, the blessed God looks upon sin as a slight, as a disrespect shewen unto him, he looks upō

Omne impediens à beatitudine debet odiri Aquina.

ἡ δὲ ὀργὴ τῶν θεῶν ἐστὶν ἀντιπαρθεὶς ἀντιπαρθεὶς. Aristot.

h Sola parvipensio causat iram, & omne provocans iram est ali- quid sub ratione iniusti. Aquina.

i Ira est ἐκ τῆς ἀντιπαρθεὶς ἀντιπαρθεὶς. ἡ δὲ ὀργὴ τῶν θεῶν ἐστὶν ἀντιπαρθεὶς. Exultatione referent. Grot.

B

sin and

Ὁργή ἐστιν
ἐπιθυμία
ὡς τὸ πῦρ
ἐν πυρὶ ἔσθ-
ηται ἡ δόξα
καὶ ἡ τιμή
τὸ ὡς τὸν
Phavor.

* Est autem
paxa genera-
li significatu
malum passi-
onis quod
infligitur ob
malum ac-
tionis. Gro-
tius de jure
belli & pacis.

Δικαιοσύνη
Θεοῦ. jus
Dei.
k Ad jus au-
tem pertinet
aptitudo
quam Aristot-
eles ἀξία
id est dig-
nitatem vo-
cat. Michael
Ephesius id
quod secun-
dum eam æ-
quale dicitur
interpreta-
tur τὸ ὡς
ἀξία ἔσθ' ἡ
τιμή quod
convenit.
Grotius de
jure belli &
pacis.

and sinners as contemning his holy majesty, as scorning him, and setting him at nought, and this he hates, and cannot but hate.

2. The k wrath of God implyes the *justice* of his will, the will of God hates sin, and it is resolved to punish sin, the will of God is carried with utter dislike of sin, and it will be reveng'd for sin, it will inflict punishment for sin. Wrath in our sense is a desire of revenge, when there is some evill inflicted proportionable to the wrong a man suffers, and this is properly called punishment.* Now there are no passions in God, as was said before, but thus we must conceive it; God resolves to lay a meet recompence, a just reward upon men for sin; sin in its own nature, deserves the heaviest curses, and therefore these are measured out by the just, and upright will of God, as the fittest recompence thereunto.

This is the judgment of God, that they which commit such things are k worthy of death. Rom. 1. 32. God will render to every man according to his workes. Chap. 2. 6. This is another thing that must be understood by the wrath of God, the distributive justice of God whereby he lay's actuall plagues, and punishments on men according to their deserts. *Psalms. 2. 5. Then shall he speak unto unto them in his wrath, and vex them in his sore displeasure.* Here is wrath, and the fruit of wrath; the Lord is angry, and he makes it known that he is so; his anger is a vexing, troubling anger, it leaves not men at ease in their sinnes, but it quickly disquiets them.

The

2. The Second particular for the prosecuting of the doctrine, was to instance in a Scripture or two, whereby it appears that there is such anger in God towards sin, and sinners; and to prove that there is such wrath indeed, which hath been manifested as hanging over men by reason of sin. One or two places will be enough for this. *Ezra. 8. 22. The hand of our God is upon all them for good that seek him, but his power, and his wrath is against all them that forsake him. Nahum. 1. 2. God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.* The Prophet is here describing the nature of God, and he begins with jealousy.

1 Jealousy is an affection proceeding from strength, and intensities of love, and that which stirs it up is somewhat that would rob a man of the quiet, and sole enjoyment of what he desires. God loves himselfe and his own glory above all, and good reason for it, he being the highest and most supreme good. Sin in its proper nature, and intention goes about to rob him of what is nearest to him and therefore no wonder if he be jealous. This jealousy of his is manifested in the next wordes, *The Lord revengeth, the Lord revengeth, the Lord taketh vengeance.* m The name of Jehovah is thrice repeated in this one verse, this he doth to shew that it is the true, and living God, he that is omnipotent, whose power and wrath none can resist, that was fallen out with them, and become their enemy. And n the name of vengeance is as oft attributed

1 Aquinas.
1ma. 2da.
Quaest. 28.
Art. 4.

m Cum vero ait Dominus semper est in Hebr: *יהוה*, ut intelligent Deum verum, & omnipotentem sibi esse iratum, qui nullius potentiam prohiberi, aut impediri possit. Ribera.

n Ter autem ulciscens, five

ultor dicitur,
quod asseve-
rationem
magnam ha-
bet, maxi-
mamque indi-
cat, & certissi-
mam ultio-
nem: etenim
Ternarius
magnam
vim habet ad
amplifican-
dum.
Ribera.
o Dominum
iræ vocat, iræ
& indignati-
one prædi-
tum q.d. non-
nunquam of-
fendit se esse
iratum, quæ
infligit gra-
ves poenas.
Vatabl.

p Ego הוה
non Simpli-
citer accipio
pro iræ sed
pro effectu
iræ.
Calv. in loc.

g Πῦν παρ-
βλῶν, τί δ' ἔ-
ρεζα, τί μοι
δύοι ὡς ἐπὶ
λῆθι.

Pyth. aur. car.
Διχῶς δ' ἀ-
μαρτάνομεν,
ἢ τὸ μὴ δύοι
ποιοῦντες,
ὁ δὲ τῷ παρβλῶν δὴ λῆθι ἢ τὸ μὴ δύοι ποιοῦντες, ὡς ἐπ' αὐτῆς καὶ τῷ λῆθι.
Sic Hic oculus in versum.

to him, the Lord *revengeth, revengeth, will take ven-
geance*, which shewes the terribleness of his wrath;
and the certainty of it. There are also two other
expressions that set forth the greatnesse, and cer-
tainty of his wrath; *he is furious*, or as the Margin
hath it *that hath fury*, which best suits with the Ori-
ginall which hath it, ° the *Lord of Anger*, that is, one
that is armed with wrath, and indignation against
his enemies, & shewes himself to be angry by inflit-
ting grievous punishments on the: p Calvin there-
fore understands the Hebrew word signifying *fury*
or *anger*, not of anger or wrath simply, but of the
effect of anger: and whereas 'tis said that he is the
Lord of anger, or he *possesseth anger*, it imports, that
he is armed with revenge, and that he holds anger
in his hand, which in due time he powreth on the
heads of his enemies. p This is intimated in the other
expression, *he reserveth wrath for his enemies*. The
word wrath is not againe repeated in the originall,
but is taken from that which went before to make
the sense compleat. He is the Lord of wrath, he
hath plagues & punishmentes enough at his comãd:
these he reserves & keepes by him for a fit time, &
then, be sure, he will execute them to the utmost.
3. *The third Particular*. By what wayes, and meanes
hath this wrath of God been manifested to men?

Ans. These two waies.

1. By naturall light. 2. By the light of the word.

1. By the light of nature, or of conscience.
There is such a power left in all mens hearts, (which
is called conscience) that upon a sin committed, or
good omitted summons men to the tribunall
of

of the supreme Majesty, telling them, that they owe punishment to that sovereign justice for the commission of the one, and the omission of the other. The Gentiles, who had nothing but the light of nature, had this court of judicature erected in them. *Rom. 1. last. Who knowing the judgment of God that they which commit such things are worthy of Death &c.* This was a principle rivetted; and seated in all their hearts, this they knew full well, they 'acknowledgd it as true, (though they were ignorant of, and denied many other truths) that they which committed such, and such sinnes were worthy of Gods wrath: for that is meant by *Death*, that bearing the name of *death* here, which is called *wrath* in the 18. verse. Hence it was that many of the Heathens spake of a 'golden eye, a revengefull eye, an eye of justice that saw all, and would be revenged for all the wickednesse, that men committed.

This is farther set forth in that famous text; *Rom. 2. 15.* where the apostle speaking of the Gentiles, says, *their conscience also bearing witnesse, and their thoughts the meane while accusing, or els excusing one another.* When they had sin'd their consciences accused them, and told them, this they ought not to have done, and there was one that saw and would take vengeance for this: the meaning is not (so much as the letter of the word seems to import) as if so be the thoughts themselves did grate one upon another, one thought al-

r Neq; enim sensus esse videtur, cogitationes se mutuo, i.e. aliam aliam accusasse, aut excusasse, sed inter se, & quasi alternatim, ac per vices cum in quo reperiebantur prout nempe unus idemq; nunc bene, nunc male ageret operaq; virtutum ac victiorum vices quasdam inter se obtinerent, similiter cogitationes inter se vices nunc excusandi nunc accusandi habuisse. *Ladv. de Dieu.*

lowing it self when it was good, and condemning it self when it was evill: but the plainer sense seems to be; that they had accusing thoughts when they did evill, and excusing thoughts when they did well; the *man*, or *person* acquitting, or accusing himselfe in his own thoughts according to the difference of his actions, his own *thoughts* (which is no more then the exercise of conscience) justifying him when he did well, and condemning him when he did otherwise.

Most men, if not all, especially when they fall into some grosse sin, they have this warning, or remembrance from Conscience, thou hast sinned, & thou wilt be damned for this another day. Now God by this meanes discovers his hatred against sin, and his wrath hanging over the sinner. Conscience is Gods officer, it is his Herald to proclaime his wrath to men. If one Prince send his Herald at armes to another Prince, or a Generall of an Army sends his challenge by drum or trumpet, there is then open warre, and all men know it. God hath set up this light in men by which he proclaimes open warre to them in case they sin against him. Wouldest thou know whether God be angry yea or no? look within, doest thou feel no gripes, or prickings there? doth not thy heart secretly sink and fall after such a sin? Oh miserable man what have I done! certainly I have brought my self under the displeasure of the Almighty. If thy conscience be not stupid, or seared there are such secret remembrances as these are: 2 And this is one way by which God instructs the sons of men, what

*εχθρὸς ὁ
ἕκαστος ἀδελ-
φῷ τῷ ἑαυ-
τοῦ καὶ τὸ γὰρ
καὶ τὸ ἀδικίαν
ἐστίν· ἡ δὲ
ἐν τοῦτο ὁ
δίδωκεν τὸ δὲ
σωτὴρ ὁ
καίμενον ἵ-
χων ἐν τῷ
τίτῳ. Οὐκ
βλάπτει τὸ
λαλῶν ὡς
διαφθορῶν.
Plur. de his
qui sicut à no-
mine puniun-
tur.

κ' ἡ δὲ ἐν τῷ
μύθῳ ἐκείνῳ
καὶ τὸ θεοῦ
τὸ καλὸν ἀ-
λάττει τὸ δὲ
καμῶν ἵ-

what the nature of sin is, and what they must expect, if so be they venture on it,

2. The second way whereby the wrath of God is manifested is, the light of the word. Now this is twofold,

1. The light of the Law.
2. The light of the Gospell.

1. It is manifested by the light of the Law, the Law threatning nothing but death, curses, plagues, and vengeance to all sin, and ungodlineſſe whatſoever: *Gen. 2. 17. In the day that thou eateſt y^e O N^o thereof thou ſhalt ſurely dye. Curſed is every one that continueth not in all things which are written in the book of the Law to doe them.* *Gal. 3. 10. wouldſt thou know whether the wrath of God hangs over men by reaſon of ſin, doe but read the 28. Chap. of Deuterion.* There you ſhall find curſe upon curſe. In the 15. verſe. it is ſaid all theſe curſes ſhall come upon thee, and overtake thee. Curſed ſhalt thou be in the city, and curſed in the field, curſed ſhall be thy basket, and curſed in thy ſtore, v. 20. The Lord ſhall ſend upon thee curſing, vexation, & rebuke in all that thou ſetteſt thine hand unto for to doe, untill thou be deſtroyed, and untill thou periſh quickly, becauſe of the wickedneſſe of thy doings, whereby thou haſt forſaken me. The Law threatneth nothing but wrath: it worketh wrath. *Rom. 4. 15.* It cauſes a ſenſe of wrath, by threatning wrath to all the transgreſſors of it.

2. Is it otherwiſe in the goſpell? no : the goſpel, that reveals wrath too. The wrath of God is revealed from heaven. As much as if the Apoſtle ſhould ſay,

οὐκ ἔστιν ὅτι καὶ
σελῆμεν,
ἢ τὰ τῶ πα.
δὲς ἀσπίς
σινδύμῳ
ἀδινὲς καὶ
παιδὶς
ὑποπίπῃ
τῆς φόβου καὶ
δυσδαίμων
ἵνα ἰδῇ
καὶ ἡ λογισ-
μὸς αὐτὸς
ἰαυτῶ κατὰ
κρίνον ἀνάγ-
κῃ ἔχει.
Hiccecl.
καὶ τῶν ὀπί-
προπον ἡμῶν
διδὲς ἰπτικῶν
τῶν παιδῶν.
καρὸν καὶ δὲ
δύσκαλον.
Idem.

say: we the Apostles and Embassadours of God do bring this message from heaven, and publish it in our gospel to the world: that the wrath of God is due to men by reason of sin : all men by nature are under wrath already, they are *children of wrath* Eph. 2. and there is a day which is comming, when this wrath shall come upon them to the utmost, if they doe not believe, and repent.

Obj. Yea, but the gospel reveales Christ, salvation, pardon of sin?

An. True, this is the first intention of the gospel, and the first offer which it makes: but if men *neglect so great salvation*, if they will not stoop to gospel terms, and submit to what it commands, if they will not *repent, and believe*, then there is so much the more wrath, and the heavier vengeance Heb. 10. 28. 29. *He that despised Moses Law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the sonne of God.*

Besides, the gospel teacheth, that God will judge the secrets of mens hearts. Rom. 2. 16. *In the day when God shall judge the hearts of men by Jesus Christ, according to my Gospel.* Thy secret pride, covetousnesse, ambition, thy secret thefts, adulteries, thy secret scorning of the word and ordinances; these must be all judged, the Gospel that hath said so much in effect. It is according to the Doctrine of the gospel, that there must a generall judgment passe on all a mans sinnes, and therefore on the secrets of their hearts, his inward, and
most

most secret sins. It is according to *my gossell*, saith the Apostle, that men must be judged: why, where had *Paul said so*? In that famous sermon of his: *Acts: 17. 30. 31. And the times of this ignorance God winked at, but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him frō the Dead.* Or else he saies according to *his gossell*, because this was the tenor of the gossell, a part and portion of the gossell, one of the most ordinary and usuall Doctrines therein revealed, he, and the rest of the Apostles going up and down, and preaching the day of judgment unto men, bringing that as a maine argument why they should repent, and believe; because that there was a day a coming, when they must be called to a reckoning for all their sinnes. So likewise it is the gossell that saies *2. Thes. 1. 7. 8. 9. The Lord Jesus shall be revealed from heaven, with his mighty Angels, in flaming fire, takeing vengeance on them that know not God, and that obey not the gossell of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

4. The fourth thing for the prosecution of the 4. Part.
 Doctrine was, to make proof that this wrath of God towards sin, and sinners hath been confirmed, and made good by sundry judgments inflicted upon sinners from time to time. Now here we need not stand long, the whole Book of God is full of

cleare, and pregnant examples to this purpose. You all know the story of the old world: it is said expressly, God brought *in the flood upon the world of the ungodly*. 2. Peter. 2. 5. You have all read, or heard the judgment that befell *Sodom, and Gomorrah*: It is recorded with a speciall note, *Gen. 19 24. Then the Lord rained upon Sodom, and Gomorrah brimstone, and fire from the Lord out of heaven*. The name of the Lord is used twice here, to shew, that it was a speciall hand from heaven that brought this. The Lord did this by himselfe, as it were: it was not a chance, or accident; (as some call the most fearfull judgments that ever have been executed) it was not the ill Crasis, and disposition of second causes, no, it was an immediate hand from heaven, it was Jehovah that did it.

e Hebraicus
est, pluit Do-
minus a Do-
mino de cæ-
lo, pro Do-
minus pluit
a se de cælo.
Vatab.

f Exod. 14.

g Numb. 16.
h Isai 37.

We might instance in the examples of *Pharaoh* and his Host, which were drowned in the red sea in the examples of *Korah*, *Dathan*, *Abiram*, of *Senacherib*, and diverse others.

From the old Testament we might passe to the New, and speak of the ends of *Judas*, *Ananias*, and *Saphira*; *Herod*. These things you all know, much also might be fetched from Histories sacred, & profane to confirme this. Ecclesiasticall Histories are full of examples in this kind. M. Fox in his Book of Martyrs hath a speciall tract to shew the fearfull ends of severall of the most Eminent persecutors of the Church, and people of God.

5 Partic.

5. The Last thing for the clearing of the Doctrine is to shew the grounds, and reasons of this, why God takes this course many times in
this

this world to inflict upon notorious sinners some remarkable judgments: might it not be thought sufficient, that there are eternall punishments reserved for them? The reasons therefore why God doth this are these.

I. He doth it to put a stop to the Atheisme Reason 1.
that is in the world. *The foole hath said in his heart there is no God. Psal. 14. 1.* The Atheist sayes, we may doe as we list, the Lord sees not, neither doth he consider; good, and evill are all one to him, and he regards it not: or as they which are described in *Job. chap. 21. v. 14. 15. They say unto God, depart from us, for we desire not the knowledge of thy waies. what is the almighty that we should serve him? and what profit should we have if we pray unto him?* Now, when men are come to this passe, he will make them acknowledge him, whether they will or no. The Lord is marvelous patient, and long-suffering, he knowes how to right himselfe, and to be even with the sinner in the end: but if men will breake all bounds, if they will deny the majesty above, if they will scoff at his word, and make a mock of sin, if they will pluck up all religion by the very roots: he will not, he cannot any longer endure it, it stands him upon to keep up his authority in the world, he will be own'd, and acknowledged as God among his creatures. If nothing else will make the proud, & sturdy hearts of men to stoop, and yeeld to him, his Judgments shall *Psal 46. 10. Be still, and know that I am God.* It is the voice of the Lord to the proud ones of the world. It seems they would not know that there was a God, or at least,

least that the God of Israel was he, that was the true God; therefore was it that they were so mad against his people, *v. 6. the Heathen raged:* but, what is the next newes that we heare? *He uttered his voice; the earth melted.* As proud, and as stout as they are, no sooner doth *He* speak, but their spirits flag, & faint; those great, and mighty ones who feared none, and car'd for none, they became as dead men: *he uttered his voice*, or as some read it *he gave his voice.* Who is this *He*? look back upon the former verse, and you will quickly see, 'tis *God* that utters his voice. No sooner doth God speak a word, but their hearts faile them. Let *him* but shew himselfe, of whom they made a mock but a little before, and question'd whether there was any such one, and then they feare, and tremble; they shrink, and dare not hold up their heads. And why doth the Lord doe all this? Why doth he drive them to such a stand? The end is set down at the 11. verse. He will be known as God, amongst the worst of men. *Be still, and know that I am God*, and then it followes, *I will be exalted among the heathen, I will be exalted in the earth.* That wicked Pharaoh, one of the worst of men, who blasphem'd against heav'n & said, *who is the Lord, that I should obey his voice to let Israel goe? I know not the Lord, neither wil I let Israel goe.* *Exod. 5. 2.* This bold, this proud wretch, after he had seene the hand of the Lord lifted up, and felt his plagues, he is forced to know who the Lord was, and to let Israel goe.

- 2 Reason. 2. The Lord doth this to render men in excusable

fable. *Rom. 2. 1.* Therefore thou art *inexcusable*
O man, whosoever thou art that judgest. Judgest, how
 is that? that judgest men worthy of death by sin:
 that was Gods verdict, and sentence touching sin-
 ners, and this all men knew by the light of nature,
 and had the same judgement and apprehension
 of it in themselves: as it is *c. 1. v. 32* when as
 a man knowes by the light, and checks of his own
 conscience, that the wrath of God is due unto
 him by reason of sin, when he sees all the curses
 that are revealed in the Law, and the fearfull ven-
 geance denounced in the gospel against all unbe-
 lieving, and unrepenting sinners, this makes him
 greatly inexcusable: but when he shall see the
 judgments of God executed before his eyes, and
 many of the same ranck, and kind of sinners struck
 dead in the midst of their abominations, if yet he
 goe on in the same sins, this makes him beyond
 measure inexcusable. If a man should see an hun-
 dred thieves, or robbers hung up one after another
 at severall assises, and yet after this, this man him-
 selfe should play the theefe, who would pity that
 man if he came to the same end? he knowes thee-
 very to be an unwarrantable, & dangerous thing,
 the law is against it, and many have been punished
 for it from time to time before his eyes, this makes
 him inexcusable: so it is in this case: If God take
 other men in the midst of their sins, if he take them
 in the midst of their drinking, quaffing, and ca-
 rousing, as he did Belshazzar in the midst of his
 cups, or strike them with some secret, and sudden
 blow in the midst of their chambering and wan-

tonesse, as he did the young man in the proverbs, who when he went to the harlots house, *had a dart struck through his liver.* Chap. 7. 23. or by an immediate hand from heaven, and an Angell sent to that purpose, shall punish them in the midst of their pride, tyranny, and persecution, as he dealt with Herod. If after all this, when a man hath seen such cleare, and manifest Judgments from heaven, on the persons of others, he shall live in the same, or worse sins; if he shall continue a drunkard, an adulterer, a persecutor, and opposer of the saints, and of religion after all this, who can say this man is not justly punished? The word is plaine, and expresse against such, and such sinnes; the end and issue of them is there revealed, and the judgments of God have ratified it, and confirmed it; this man is left without all excuse. Now God will have every mouth to be stopped; and all the world become guilty before God. Rom. 3. 19.

Reaf. 3 .

3. The Lord inflict's judgments upon some, that they might be for examples unto others. 2. Peter. 2. 6. *Turning the citties of sodom, and Gomorrah into asbes, condemning them with an overthrow, makeing them an ensample unto those that after should live ungodly.* Here is both the judgment, and the reason of it expressed. *He turned them into asbes; and he condemned them with an overthrow:* he had condemned their wickednesse before in his owne thoughts, and adjudg'd them worthy of some severe plague, and that plague must be nothing lesse then a totall destruction, a totall overthrow; he would so destroy them as to make an utter end of

καταστροφή
τέλος. ἐρή-
μωσις Phav.

of them : for that is the meaning of the word. And why would he do so? it was to *make thē an example*; he set them up as an example, he had prepar'd thē for an example in his own thoughts before, he had fitted, and designed them for it; now this is the edition, and setting forth as it were, of what he had fram'd, and contriv'd before. *Saint Peter* had mentioned two great editions of the wrath of God before, one was in the Angels that fell: He cast *them down to hell*, v. 4. Here was wrath indeed. Another was in the old world. He brought in the floud upon a whole world. v. 5. here was the second great edition of his wrath, if I may so speak. And the third was in that of *Sodom, and Gommorah*, these he constituted, & framed for an **example*, that is, for a signe, a token, a sure, a standing remembrance of what he meant to doe with others in the like kind: *And therefore is it said, unto those that m after* should live ungodly. If any had a mind after this to play the Atheists, to cast off all the thoughts of God of religion, and to riot it in their lusts, as the *Sodomites*, they might here see as in a map, what their doome was like to bee. *S. Paul* reckons up a whole Catalogue of Judgments which befell the Israelites. *1. Cor. 10. 11.* It is said, *now all these things happened to them for ensamples.* the meaning is not that those Judgments came by chance upon them for how could they then be intended as examples, as he saies they were. Neither doth he say *divisim*, and a part, that these things happened, and were examples, but he speaks *conjunctim*, knitting them up both in one sentence, they happened

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as examples, or for examples, that is, those things which corrupt, and carnall hearts look upon as chances, and misfortunes, he in the course of his providence orders that they should come to passe, that they might be examples, therefore in the 6. verse it is said, these things were our examples, or they were * made our examples, being ordained, and appointed of him so to be.

* ἐκ γυνήδων σου,

πτύπος.

τύπον δὲ ἔδει

παραδοχάμε-

νη δόλωσις

διὰ μιμήσε-

ως δεικτι.

ὡς τὸ μέλ-

λον ὑποβαί-

νει. Phav.

Examples] that is patterns, samplers, and similitudes, of what he intended to doe in after times.

These were some of the first draughts, and copies of his judgments, that men might see, as he had begun, so he intended to goe on; and therefore they are said to be examples, *written for instruction, or admonition.* Examples they were so in

their primitive intendment: and they are *written* too, left upon record, that *we* might take warning by them *on whom the ends of the world are come.*

The last age of this world is like to be the worst, and therefore is it said, *in the last dayes perilous times shall come*, for there shall be sinners of such

and such a sort, 2. *Tim.* 3. 1. Now God hath provided for this before hand, he hath given many

noteable examples of his judgments in former ages, which men, if they were wise, would hide in

their hearts, and keep ever by them; and that was his end in making such examples, that they might

be for *admonition*: ° a pretious word (as one calls it) signifying the bringing of the mind back to it

selfe againe by some wholesome rebuke or other, that was formerly out of its place; or els it signifieth the setting of the mind, that before was fluctu-

ating

ο Νεθεσία

Admonitio-

nē: pretiosum

vocabulum,

quo signifi-

catur rectis

monitis mens

quasi prius

emora suo

loco restitui,

vel antea

fluctuans

componi.

Met. in

1. Cor. 10

ating, and wavering. All men are apt to think sleightly of sin, they look upon sin, as a harmlesse thing, that hath no venome, nor sting in it, they play and dally with it, as little children would do with a Snake. All this while the understanding is a sleep, the mind is out of its place, it judges not of things according to the nature of them. But when the Lord from heaven beginnes to shoot his arrowes, when they see men taken in the midst of their impieties, and punished with some grievous, and fearfull judgments, then the mind beginnes to be awakened, and a mans thoughts begin to recollect themselves, certainly sin is not such a trifle, it is not a toy, an empty notion, as the most of men doe make it. These are the warnings of God to men : his judgments executed in the world, are as so many monuments, standing remembrances of his displeasure against sin. This is the last reason of the point.

The Application followes.

The first vse may be a word of Terror, & it is able to shake the heart of every unrepentant sinner under heaven. Is there such wrath in God as hath been opened? hath it been all along manifested and revealed? have his judgments confirmed it? this may strike a dampe, a terror on the heart of every wretched, unrepenting sinner in the world. Here thou mayest see what thy case is, and what thy doome will certainly bee: the wrath of the great God, the God of heaven, and earth is kindled against thee, it burneth, and waxes hot against thee, yea it will one day consume thee, and destroy thee:

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it will tumble theedown into endlesse, easelesse, & remedileffe torments. This were enough to shake the proudest Nimrods of the world, and to make the most stout hearted sinner tremble like an *aspens leafe*, would he but consider it. The case is plaine, and cleare: the judgment sure and certaine.

The wrath of God is revealed from heaven, its a plaine, a manifest thing, its written with a sun-beame, and there needs be no question of it, thine owne conscience, that araignes, accuses, and condemnes thee: its the voice and cry of conscience, if thou lyest in such, and such abominations, thou must be damned, the word sayes it, the Law hath pronounced it a thousand times over and over, the gospell that ratifyes, and confirms it, and the judgments of God executed in the world, they put it out of doubt.

Oh miserable man or woman, who ever thou bee, be thou young or old, rich or poore, be thy rank or condition whatsoever it be, that lyest in thy secret thefts, adulteries, oaths, prophinations of the sabbath, whose heart riseth at God, and his waies, that lovest thy ignorance, wordliness, or what ever sin it bee, that I cannot name in which thou livest, and art resolved so to doe! Oh miserable, forlorne creature! The God of heaven and earth is set against thee, the God of heaven, & earth is resolved to plague & punish thee.

Art thou able to dwell with everlasting burnings, or to stand before a devouring fire? Art thou a fit match for the Almighty? canst thou grapple with thy maker? art thou strong enough to overcome

vercome his Almightyneſſe ? What is become of all the mighty ſinners in the world ? what is become of the world of the ungodly ? Were they not all ſwallowed up together, and devoured as in a moment ? What is become of the wicked Sodomites ? Were they not conſumed with fire and brimſtone ? Nay, thats not all, they *ſuffer the vengeance of eternall fire*, they lye flaming in the fire of hell, and are ſcorched with the wrath of God there for ever. What is become of *Cain*, and *Judas*, and all the rabble of the ungodly ? Hath not this wrath of the Lord lighted on them, and are they not for ever miſerable: this is thy doome & portion alſo, who continuelt in thine abominations. *Tophet is ordained of old : yea, for the King* Iſai. 30. 33.
it is prepared, he hath made it deep, and large : the the pile thereof is fire, and much wood; the breath of the Lord, like a ſtreame of brimſtone, doth kindle it: There is elbow roome enough in hell for all the drunkards, ſwearers, Atheiſts in the world. *He hath made it deepe, and large*, it will hold them all, there is no feare of it: this is the place prepared for thee. Be thou a great ſinner, or little ſinner, it matters not, if ſo be thou be an unrepenting ſinner, it may be thy ſin is ſoe ſecret way of unjuſt gain, it may be it is wilfull ignorance, conſtant neglect of holy duties, be it what it will be, if thou be an unrepentant ſinner, if thou keep thy ſin in thy boſome, if thou hide it as a ſweet morſell under thy tongue, the wrath of the Lord is gone out againſt thee. Oh how great, how dreadfull is that wrath? *Jerem.*
 10. v. 10, *The Lord is the true God, he is the liveing*

God, and an everlasting King: at his wrath the earth shall tremble: and the nations shall not be able to abide his indignation. Revel. 6. 14, 15, 16, 17. And the heaven departed as a scrole, when it is rolled together, & every mountain & Island were moved out of their places: And the Kings of the earth, and the great men, & the rich mē, & the chiefe captaines, & the mighty men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountaines, And said to the mountaines, and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?

Thou mayest mock at the word now, and despise the messengers of the Lord, and make a light matter of sin, hell, wrath, and judgment, and every such thing. Yea but then shalt thou cry to the rocks, & mountaines to fall on thee, & to shelter thee from the wrath of the Lord, and the fiercenesse of his anger. *The wrath of the King is as the roaring of a Lyon*, but what is the wrath of the King of Kings, and Lord of Lords? when the Almighty shall stretch forth his owne hand against a poore rebellious creature, one that had wallowed in his filthinesse, and took his swinge in his base, and swinish lusts, and he shall set his owne almightyenesse on worke to make him miserable, Oh how great must that misery bee! *Revelation 1. 7. Behold He commeth, and every eye shall see him*, all kindreds of the earth shal wail because of him. There is a mighty emphasis lies on it, it is *he* that com-
meth

meth, who is that? look back at the 5. verse, and you will see it is *Jesus Christ, the faithfull witnesse, the first begotten of the dead, the prince of the Kings of the earth, unto whom glory, and dominion is due for ever and ever.* Behold he commeth it is ushered in with a note of astonishment and amazement: it is not a poore despised Christ, it is not a carpenters sonne that now appeares, he commeth not in that meane, low, & abject way as once he did; no, it is the glorious Lord Jesus, it is the the faithfull witnesse, one that hath received publique testimony in heaven of his truth and faithfullnesse in his fathers worke, it is he that was raised up by the glory of the Father, whom he hath set at his owne right hand, *Far above all principality and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come.* 'Tis he commeth, he comes not in a poore meane and abject manner, no he commeth with clouds, he shall come *in the glory of his father, and all the holy Angells with him.* Behold he commeth. Or else we may refer this to the following verse. v. 8. I am Alpha and Omega, the beginning & the ending saith the Lord, which is, & which was, & which is to come; the Almighty. It is that Eternal, that Almighty one. Behold he cometh. So in the Epistle of Jude v. 14. *Behold the Lord commeth.* Here we have a behold too. *The Lord commeth with ten-thousands of his Saints.* To see tenthousand Saints, and thousand thousandes of Angells comming to Judgment, Oh what a dreadfull sight would this bee! but it is the Lord

that commeth in the front, and head of these, they are but his followers & attendants. The Lord] he whom thou hast hated, scorned, opposed all this while, it is the Lord that cometh whose commands thou hast made bold withall, and regarded no more then the dust under thy feet. The Lord commeth to *execute vengeance v. 15.* who said expressly thou shouldst not be drunken, riotous, unjust, abuse his mercies and the like: this glorious mighty Lord, he himselfe commeth, he whom thou hast dishonoured, provoked, blasphemed so many yeares together, and yet he let thee alone, but now thou shalt pay for all, he comes to *execute judgement upon all, and to convince all that are ungodly amongst them*, he will spare none, high nor low, rich nor poore, all shall stand before the judgement seat. But is that all, it followes, *he will convince them of all their ungodly deeds, which they have ungodly committed.* Thou canst be tipsy in a corner, and commit filthinesse in secret, and reserve some hidden close haunts of sin which are remote from the eyes of men, but thou shalt not carry it so, *the Lord will convince all that are ungodly among them*, as subtil, and as cunning an hypocrite as thou art, thou shalt be unmasked, the Lord will lay thee open before men, and Angells, thy basenesse, and underhand dealing, thy dodging, and dawbing in matters of religion shall be brought to light at that day. Thou sayest as those mockers did, wher is the promise of his comming? What is this day of Judgment, hell, and wrath that ministers tell us so much off? Tush these are but Bug-

Bug-beares to fright little children with; and Preachers are grown so proud now a daies as they will have all men come to their bowes, and have an awe, and reverence of them: but let us not be so weak to hearken to such tales. But what followeth? He will convince them *of all their hard speeches which ungodly sinners have spoken against him.* Alas! for thee poore man. It is not the minister thou speakest against, those thy wicked, thy accursed, thy hard speeches, they are *against him.* The Lord will not be mocked, neither will he suffer his creatures to laugh him to scorne. He will convince thee one day, that sin, hell, and wrath are not dreames, fancies, and idle tales, & when thou hast lyen some millions of yeares in those insufferable torments, and hast *eternity, for ever* lying before thee to think what thou hast still to endure, then thou wilt see, whether sin be sin, yea, or no, whether the wrath of God be a ridiculous thing yea or no. Oh feare and tremble at the thoughts of these things: that which hath been said might make the heart of every unrepentant sinner shake, and his joynts to tremble. This is the first use.

The second use, and all the use in the generall, that shall be made of the point in hand, is an exhortation to Repentance: Is the wrath of God gone out against all the ungodlinesse and unrighteousnesse of men? Oh Repent, Repent betimes, ere this wrath come upon you. I have lately exhorted you to repentance, by the mercies of God, by his love and goodnesse, and the sweet provisi-

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on that he hath made, he hath raised up his son the Lord Jesus to give that blessing to you. You need not say the work is too hard, it is a thing impossible for us to repent. You have heard where your strength lies: I must now goe another way to worke, and exhort you to repentance by the Judgments of the Lord, the text which I am handling calls for it, and the providences of the Lord, they call for it also. *Knowing the terror of the Lord we perswade men*, saith the Apostle: so must we do likewise. Let me speak to every soul of you that belongs to this place, be thy rank, or condition whatsoever it bee, be thou in higher or meaner place, Repent, and that speedily before the indignation of the Lord come upon you to the uttermost. I remember what John Baptist said to the Pharisees, and Sadduces that came to his baptisme: it may bee looked upon as a kind of argument to presse the doctrine of repentance more closely on them, *Math. 3. 7. who hath warned you to flee from the wrath to come.* I may say concerning you of this place, the wrath of God is already come, it hath already appeared, it is revealed from heaven in the face of the open sun, that all that passe by you cannot but take notice of it. Oh repent, repent, lest this wrath come upon you to the uttermost: *Luke 13:4. 5 Suppose yee those eightene upon whom the tower in Siloam fell & slew them, thinke yee that they were sinners alone all men that dwell in Jerusalem, I tell you nay: but except ye repent, ye shall all likewise perish.* He doth not say that they which suffered those things were no sinners at all,
or

or that they were little sinners, but he would not have them that escaped *that* danger put off the businesse from themselves, as if so be they that were slaine, and made the immediate examples of Gods displeasure, were the onely sinners in Jerusalem: no, he tels *them*, *their* sins might be as great as any of the rest; and therefore he advises them to look about themselves, for unlesse they repented, they likewise should perish. Do not thinke my bretheren, that the poore children that were crushed to death, the men and women that had their armes and legs broken, or disioynted, their bodyes sorely bruised were sinners above all the people in *Witney*, or that there are no other sinners but the amongst you. Nay I tell you all, except yee repent, ye shall all likewise perish. Vnlesse thou, ô man, or woman, who ever thou art, repent of thy drunkennesse, lying, covetuousnesse, of thy coldnesse and indifferency in religion thou shalt one day perish, the word saies it, conscience tels thee so, the damned in Hell they feelee it to be so.

Oh what a strange passe are men come unto the wrath of God is revealed from heaven, and yet they will not believe. God hath testified it from heaven, that every drunkard, and swearer, and prophane person shall certainly be damned; and yet men will not believe. 1. Cor. 6. 9. *Know ye not that the unrighteous, &c. why, This is a plaine thing, an evident, a manifest thing, a man may say it is dark at noone day, if he will, but this is cleare and beyond all doubt it selfe. Know ye not that the un-*

righteous shall not inherit the Kingdome of God. The gate of heaven shall never be opened to any unrighteous soule, no uncleane thing shall ever enter there. No, if the holy, and righteous God be in heaven, thou which art an unholy and an unrighteous soul shalt never get there; and if the Saints and Angells stay in heaven, thou which art so unlike them shalt never come there. Oh think on this for the Lords sake. From heaven thou art pointed out to destruction, all the leaves in the Bible make against thee, all the Judgments that ever God hath executed are cleare and plaine before thine eyes, and yet men will not believe! What will become of this Atheisticall generation? There is no man feares, there is no man considers his way. Though the blessed God from heaven tell men that their ungodlinesse & unrighteousnes doth bring his wrath upon them, & wil damne the in the end; they will not believe it, they will not lay it to heart. The word that threatneth wrath, the Judgmēts of God, they reveale & make known this wrath, the devils in hell they believe & tremble at it, & the damn'd, they feel it, & yet the stout heart-ed sonnes of men they care not for it. 1. Cor. 10.

ρ Παραζη- 22. *Do we provoke the Lord to jealousy, are we stron-*
 λων, παρο- *ger then he? Do we incense, p exasperate, and put*
 θυμουν, παρο- *the Lord himselfe to it to shew what he can do? are*
 θυμουν. *Pha.* *we content the Lord should doe his worst?*
 ρ Παραζη- *doe we & equall and compare our selves with*
 λων παρο- *him? dare we justle, and contend with him for*
 θυμουν, πα- *mastery? Oh fearefull are you come to this point?*
 ραζημουν. *He-*
 ραζημουν. *let the Lord do his worst, we shall deale with him*
 ραζημουν. *and*

and his wrath well enough. Oh desperate forlorn man! *It is a fearfull thing to fall into the hands of the living God.* Oh repent, repent. It was one of ^{Heb. 10. 1.} the dying words of a famous Martyr. Repent O England, repent, repent, so say I to you, O *Witney*, repent, repent, otherwise I feare some more dreadfull plagues will befall you. You that have ungodly neighbours, servants, or friends go to the & ask them, what meane you to lie in your ignorance, prophanenesse, neglect of God and holy things still? What do you love to be damned? and are you well pleased to be sent packing to hell as soone as you dye? For the Lords sake set upon this work speedily, if you do not I feare some worse thing will come next. Certainly, my Brethren, the hand of the Lord is gone out against you in this late Tragedy; (for so it should be called it was not a Comedy, no, no, it was a Tragedy, a dolefull Play, it had a dolefull end, a bloudy, a sad end. Those of you that heard the screeking and bitter complaints, the fearfull heart-piercing cries, that saw the broken bones, the disioynted armes, the dead carcasses of so many children, will say it was a Tragedy indeed, a dolefull play) and the wrath of God hath been revealed from heaven, it is revealed from heaven against thee O *Witny*. If there be any mockers or scoffers in the congregatiō that are come to deride the word, I say if there be any such, though I hope better things of the most of you, yet if there be any secret scoffer in a corner, I shall say to him as Job did to his friends, when

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they

they had made light of his calamity, and said, it was just. *Job. 11. 3. Suffer me that I may speake, and after that I have spoken, mock on.* You that make so light of the hand of God, & laugh at all his judgements, heare the message which the Lord sent, & if after that ye have a mind to mock, then mock ye on, take your fill of laughter, and it may be you may have your belly full of mocking another day.

Brethren, mistake me not, my aime is not to make you sad, (though it is fit, indeed, you should be humbled for your sins.) Alas, what pleasure can it be to the poor servants, and messengers of the Lord to make any one sad? No, no, it is your good, and happinesse, it is the welfare and happinesse of this place I aime at, and I hope by that time you have heard all I have to say, you will be convinced, that it is so indeed. Let me speak to you as the Apostle doth to his Corinthians. *2. Cor. 11. 1. Would to God you could bare with me a little in my folly, and indeed beare with me.* And then at the 20 verse. *for ye suffer, if a man bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.* Many, I feare, are apt to plead for their lusts and corruptions, for their games and sports, which have devoured them, and consumed them, and brought them low, and is there not as much reason they should beare with the word which comes in all plainnesse, and faithfulnessse to doe them good? Certainly my brethren the hand of
the

the Lord is lifted up, the great and dreadfull God, the King of the whole earth hath shewen himselfe in the midst of you. I could have hoped there would not be found a man in this place, that was come to that height of Atheisme, as to say, this not was the hand of God, this was not a judgement, it was only a chance, a mis-fortune, & such a thinge might fall out, the house was weak, the beam was not strong enough to support such a multitude. I could here cease speaking to such a man, and desire a corner to turne aside & weep in, & even power out rivers of teares in his behalf. It was that wch made the Prophet cry out in the like case. *Isai. 26.*
II. Lord, when thy hand is lifted up, they will not see. How was the Lords hand lifted up? Do but read the former verses and you will find, in the 9. verse we heare of his judgements being abroad, and in the 10. verse, we heare of favour shewen to the wicked. *Let favour be shewen to the wicked, yet will he not learne righteousness.* The Lords hand was lifted up in a way of judgment, and in a way of mercy, it was his righteous judgment that some were cut off, and it was his mercy that others were spared, and yet when his hand was lifted up so Eminently, they would not see. The Lord hath shewen both his severity, and his goodnesse amongst you, severity to them that suffered, and goodnesse to you that were preserved. Is it not the Lords goodnesse? or to returne to the Prophets expression, is it not a *favour* shewen to thee, that thou hast thy life given thee, when others were

crushed to death? is it not a favour that thou art safe and sound, when others had their limbes broken, their bodies grievously bruised? Oh this was that which so moved the Prophet, or the church her selfe that is brought in speaking in that chapt. that she knew not well how to beare it. *Lord when thy hand is lifted up they will not see.* It is a patheticall speech, and it favours of somewhat a grieved and troubled spirit. Oh the hard-heartednesse, the pride and stoutnesse that is in men, not to see when the Lords hand is so lifted up. What is thy heart flint, and thy Bowels made of brass? will not wrath from heaven, great wrath affect thee? Read what followes in the same verse. *They will not see, but they shall see.* Thou winkest with thine eyes now, but the Lord will open them at last, thou wilt not believe this is the wrath of God, thou wilt believe it to purpose another day, and it may be that day is not far off. That I may shew you the wretchednesse of this disposition, not to see and acknowledge the Lord in such great things, but to lay them upon chance, misfortune second causes, and the like. Consider, 1 This is a meer heathenish temper, the Heathens could not do worse then so, the Philistines they said if the matter fell not out so and so, as they had cast it, it was not the hand of the Lord that smote them, *but it was a chance that happened.* 1. Sam. 6. 9. shall we make our selves Philistines? shall we compare our selves with the worst of the heathens? Nay, some of the heathens have acknowledged the

Pro-

† Providence of God in such matters, they lookt † *Vide Lip-
upon evils befalling them as the just punishments* *sum Physio-
of their finnes, they have feared and trembled* *log. Stoic.
l. 1. Dissert.
undecimâ et
seq. Arrian.
lib. 1. cap.
6. & 12^{mo}*
at the things that have come to passe, as ac-
knowledging a Divine Power that was the
cause of them.

Jamblich. de vitâ Pythag. cap. 28. Stobæum Eclog. Physic. lib. 1. cap. 3.
3 κεφάλαιον δὲ ἔστι εἰρημίων, ὅτι ὁ θεὸς νομοδότης ἐν αἵμα καὶ δικαιοῦ, τίς δὲ
μὴ τὰ ἀγαθὰ, ἀγαθὴ δὲ τὰ κακά. Διὸ καὶ πάντα κακῶν ὄντων ἀνέστη. τοῦ δὲ
κακωδόντος αὐτοῦ ἐξ ἑαυτοῦ ὁρμαῖς, καὶ τὸ ἐν αὐτοῖς ὁρδὸν λόγον ἀμνημονόησαντες,
ὡς μὴ κακὸς κολάζει καὶ τὸ νόμον ἀπαγορεύοντα τὰ κακά, ὡς δὲ ἀνθρώπους τῇ
ἐπιεικείᾳ ἐπιπλακῆ τὸ νόμον περὶ τὴν περὶ αὐτοῦ, ἢ δὲ πύχλω καλῶμεν. ἢ γὰρ
ἀπαῖς τὸ ἀνθρώπου, ἢ ἀνθρώπου, κολάζει ὁ νόμος, ἀλλ' ἢ κακός. Hierocl. in
aut. catm. paulo post. 'Οὐ γὰρ ὡς ἔνθα τὰ ἀλγυνὰ πῶς ἀνθρώποις διατμήν, ὡς
εἶπερ θεός, καὶ δίκης ὅστις περὶ αὐτῶν τὴν ἀξίαν μοιρεῖν ἐφ' ἐκείνους ἐπα-
γνους. Nec Homerus hoc nescivit: qui de Græcis auspicibus causam reddidit.

— — — — — ἰσὺ ἔτι νοήμονες ἔτι δίκαιοι.

Πάντες γούρ. Lips. diff. 16. Δίκαια καὶ δίκαια χέρι. ἀλλ' ὡς ἐννοήσαντες
ἔλαθον ἔτι καὶ πρὸ ἀσπίδος βροτῶν τὸ κακὸν ποιοῦντες ἔρχονται βροτῶν δὲ
γὰρ ἐν πύλινον οἱ θεοὶ κύβοι. Eurip. apud Stobæum in Phys. ἢ ἢ γὰρ ἡμεῖς
κακὰ, καὶ καί τις δὲ τιμωρὸν τὴν πονηρίαν, τὰ κακὰ καὶ σωφρόνησι. Histoc.
in Aut. Cat.

The x Roman Emperours, yea those among them
who have been most y prophane & wicked, and
at sometimes have contemned God, religion it
selfe, and have lookt the judgments of God in the
face, with pride, & scorne, at other times they have
been surprized with a Panick feare. If they heard

x Circa reli-
giones talem
accepimus.
Tonitrua &
fulgura pau-
lò infirmius
expavecebat
Suet. in Au-
gusto.

y Ausus interdum non solum vultum attollere: sed etiam ἢ βροτῶν ἐκ μηχανῆς
τινὸς ἀνίστασθαι, καὶ ἀπαρτῶν ἀνταρτασθῆναι, καὶ ὅπου κακῶν καταπίσσει,
ἀλδὸν ἀνταγωνίζεσθαι Refert. Casaub. de Caligula ex Dione.

but

2 Nam qui
Deos tanto-
pere con-
temneret, ad
minima to-
nitrua & ful-
gura conni-
vere, caput
obvolvere,
advero ma-
jora prori-
pere se estra-
to, sub lecti-
niq; condere
solibat.

Sue: Calig.

a Moris fuit
cum tonaret
aut fulgeret,
aut terra mo-
veret, con-
tinuo pro-
mutua salute
diis vota fun-
dere *Causab.*
ex *Philosofato*
Cusus verba
apponit

but 2 thundering, & lightning, they would crouch under their bedds, and hide their heads, fearing that some plague from heaven was comming upon them. The Historian reports of *Caligula*, that wicked Emperour, that he which did so much despise the Gods, upon the least crack of thunder, or flash of lightning was wont to wink, & to wrap up his head; and if the thunder, and lightening were a little greater then ordinary, he would get off the bed on which he lay, and hide himself under the bed. Yea, it was a

a Custome among some of the Heathens, when there was thunder, or lightening, or an earth-quake to pray to their Dietyes for on anothers safety and preservation. Nay, the very devills in hell *believe, and tremble*, the scripture saies it, and it is so: they have seen all the judgments that have been already executed, they know them to be his judgments, and tremble at them. They know all the threatnings of the word to be true; and beleieve they shall be accomplished. They know that the day of judgment will come, they look for it, and tremble at the thoughts of it. What art thou worse then the wickedest heathen that ever was? then the blackest Fiend in hell? Oh wretched creature! Pluck off the vizard, shew what thou art. Do not defile, & abuse that pretious name of Christian: thou a Christian, and worse then a Heathen, worse then the very devills in hell?

2. Not to acknowledge God in such terrible astonishing things as these are, it is the flattest most down right Atheisme that ever was. It is to deny
God

God himfelfe, that there is fuch a Majesty as the Majesty of heaven and earth, it is to deny the word, it is to deny all his judgments, it is in effect to call all the great workes of God that ever he hath wrought in the world meer accidents, and chances : it is to make the floud a meer chance, it is to make the burning of *Sodom*, and *Gomorah* a meer chance, in a word it is to make every thing that is recorded in fcripture as a punifhment of fin and finners meer cafualities and chances. Oh monftrous, abominable blafphemy ! was there ever greater blafphemy then this? This is to deny God, to deny his word, to become a ftark downright * Atheift. Doeft thou believe there are any fuch things as judgments: certainly if there be this was one. What is a judgment, but onely a punifhment laid on men for fin, and that which makes it more remarkeably a judgment is, when men are taken in the midft of their fins. Now that ftage-plays, are fins, fearfull and abominable fins, both in them that act them, and them that behold them, we need not labour much to proove.

1. We might urge, where doth the word of God tolerate fuch Paf-times? the word fayer we fhould *redeeme the time, be swift to fpeak, watch unto pray.* If thou canft not afford one houre to heare a Sermon, to pray, to performe religious dueties in, doth the word afford thee, three, foure houres, or whole nights to fit up at a play?

2. But this is leaft of all; ftage-plays are abfolutely againft the word, the word forbids idle words, foolifh words, jefting, it forbids unchaf

F

lookes

κ Τῷ θε
ταύτην ὁ
(repete ex
supericibus
ἐὰν ἀπεργά-
σῃται τὸ πᾶν,
ὡς καὶ
θεοὶ τὸ ζῆλον
τοῦ οἰκδο-
μεῖν) τὸ μὴ
οἰκοδομεῖται
δὲν ἢ ὅτι
μὴ ἀπεργάσ-
ται
μὴ ἀγαθόν
ἢ ὡς
οἰκοδομεῖται
μὴ ἀγαθόν
ἢ ὡς
οἰκοδομεῖται
οἰκοδομεῖται. Hier.
Τολμᾷ κα-
τασκευᾶν μὴ
τοῦ ὅτι ἐκ ἐκεί-
νου; καὶ οὐκ
δὲ ἐν πυλῶν-
τις ἐκπλήτ-
τουσι μὲν.
Tragicus
quidam apud
Lips.

Eph. 5. 16.
James 1. 19.
1 Pet. 4. 7.

lookes, unchast apparrell, unchast gestures, every thing that might be an occasion of sin : the Scripture saith, *Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart.* Again it sayes *The light of the body is the eye, if thine eye be evill thy whole body is full of darknesse:* stage-playes are stuff'd with scarilous, filthy, unbecomming speeches, passages, and gestures: they are the incentives, & occasions of all lust: stage-playes are the very acting of wickednesse, they are a teaching of men to be vile, and wicked. What are all your Comedies, but onely bringing the wanton lusts of men upon the stage? as if so be the hearts of men were not corrupt enough by nature, but they must needs see lewdnesse, and folly acted before their eyes, to provoke them to be wicked. Oh horrible! men are not content to be lascivious, unchast in their thoughts, desires, and inclinations when they are at home, but they would faigne see lust acted in the life of it; they would faigne see it displayed in its colours. Is not this abominable? *Ezekiel. 23. 14. 15. 16. When she saw men pourtrayed upon the wall the images of the Chaldeans pourtrayed with vir-milion, girded with girdles upon their loynes, excee-ding in dyed attire upon their heads, all of them Princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity, & as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them in Caldea. Could dead pictures do so much, a few painted images on a wall? what then will living pictures do? The persons*

persons of men acting the part of some found and wanton lover, or in another habit representing the amorous looks, carriage, and deportment of some lewd and wanton Queane. They, when they saw the pictures in the wall *Doted* on them, and doth not the sight of lustfull amorous spectacles beget & stir up lusts doth it not bewitch and enchaunt the hearts of men? There are two sad ^h examples of this in Histories. Besides, do not men attire themselves in womans habits, and is not this a sin? *Deuteron. 3. 22. The woman shall not weare that which pertaineth to a man, neither shall a man put on a womans garment, for all that do so, are an abomination to the Lord thy God.* Is there any thing more cleare, or more expresse? How frequent is this in stage playes? was it not so in the late play? was there not one that acted a womans part in *womans garments*? If we believe the word, these were not ordinary sins, no, they are unnatural, abominable practises, the authors of them are abominable, they are * *monsters* in Gods account as a learned man explaines that text.

3. The hand of God hath remarkably appeared against the actors, and frequenters of stage playes. * *There was a womā that went to the Theatre to see a play, and returned home possessed with an uncleane spirit: who being rebuked in a conjuration, for daring to assault one of the faith, that professed Christ; answered, that he had done well, because he had found her upon his own ground.* Here you have the devils own confession, he acknowledges stage playes to be sinnes, he had her upon his own ground, where

^h See D Reynolds, overthrow of stage playes. P. 51.

Prinu s Histriom mastix. P. 392. & scy.

* *Abominabilis est apud Deum hoc est Deus abhorret ab his monstrij.* Johannes Wolphim. in Deut.

* Theatre of Gods judgments.

he would have her, and therefore he claimes a right to do what he did. Many instances there are in this kind. He that hath a mind to satisfy himselfe may read Mr Prin's *Histrio-Mastix*, where there are many Pages to this purpose. There is one instance so neere a kin to that of *Witny*, that it may not be omitted. Upon the 13th of January, Anno 1583. being the Lords day, an infinite number of people, men, women, and children, resorted unto Paris garden to see Beare-baiting, playes, & other past-times and being all together mounted aloft upon their scaffolds and galleries, and in the midst of all their jollity and pastime, all the whole building (not so much as one stick standing) fell down miraculously to the ground with much terror and confusion in the fall of it: five men and two women were slaine outright, and above one hundred and fifty persons more sore wounded and bruised, whereof many dyed shortly after, some of them having their braines dashed out, some their heads all to quash, some their leggs broken some their armes, some their backs, some one hurt some another: there being nothing heard there, but woefull screekes & cries, which did even pierce the skies: children there bewailing the death and hurts of their parents, Parents of their children: wives of their Husbands, and Husbands of their Wives, so that every way from foure of the Clock in the afternoone till nine at night, especially over London bridge, many were carried in and led betwixt their friends, and so brought home to their houses with sorrowfull heavy hearts, like lame cripples.

4. Much more might be said to proove the abomi-

bominableneſſe of theſe playes, *from the riſe and*
originall of them, they being the inventions of the
 Heathens, deviſed and framed on purpoſe to ho-
 nour their Gods withall, eſpecially *Bacchus* their
 Drunken God, from whence ſtage players were
 called *Bacchus his handy-crafts-men*. Fro the *maine*
ends lookt at in them, *ſinfull mirth and jollity*.
 From the ordinary *concomitants, effects, and fruits*
of them. But theſe have been ſo largely handed
 by Dr. *Reynolds*, Mr. *Prinne*, and others, that it
 would be needleſſe to repeat them. There hath
 been ſaid enough already to prove ſtage playes
 to be ſinfull. And if ſo, {that we may returne to
 that where we left } Is it not a judgment if a man
 be taken in the miſt of his ſinnes? When *Nadab*
 & *Abihu* were ſmitten by the Lord in the miſt of
 their ſinnes, was it not a judgment, a ſore judg-
 ment? The ſtory you have, *Levit. 10. 1. 2.* Oh
 ceaſe to ſpeake againſt the God of heaven any
 more in this ſort. Certainly it was a judgment, and
 a manifeſt judgment, it was wrath from heaven,
 yea it was wrath from heaven againſt you in this
 place. Suffer me to give you this obſervation.
 All that were killed were the people of *Witny*;
 they were your children, your ſonnes and your
 daughters that were ſlaine; Why ſhould five of
Witny be ſlaine outright, and not any one of o-
 ther places. This Cœdy was acted in other places,
 but it was in *Witny* only that it proved a Tragedy.
 O *Witny, Witny*, the Lord is angry with thee, and
 quidem Comœdia ſuis non fere aliis erat Græcis, quam lœtitia
 Gæl Rhod. lib 6. at quæ ſequuntur, ne referam vetat pudor &
 ſequipõs aidiſ.

I Græci om-
 nium ſuo-
 rum ludo-
 rum ſclen-
 nitatum ap-
 adeo edens
 Doyias
 ut ait Arth-
 nax & atri-
 cis & Sady
 ariſes cor.
 Sed cum veri
 Dei noticiam
 amiſerunt i-
 de Bacchum
 feſtivitatis
 auctorem
 dixerunt,
 huic ſcenicos
 ludos confe-
 crarunt: huic
 dramaticam
 poeſin & uni-
 verſam
 Diarrichus
 muſicorum
 dicarunt, quæ
 antiquiſſimi
 homines cam-
 ob cauſam
 apud ſcylas
 appellarunt,
 ſcenici hilti-
 ones ideo
 Diourvaxoi
 τειχιῶν
 ſen per diſti.
 Iſa. Caſaub.
 de Satyr. Græ.
 Poet. & Rom.
 Satyra. m E-
 & hillaſias

there are severall sins among you, that the Lord points out by this judgment.

I. There is the sin of Prophanenesse amongst you, how many are there in this place, that are given only to drinking, sporting, merriments, and past-times? I have too sadly observed it in passing the streets, people will sit drinking in an Ale-house making themselves merry with a Fiddle, whereas they will not step over their threshold to heare a Sermon. Oh this is the very depth of prophaneness, when men care not for God, they care not for his word, they care not for his ordinances, they care not for the great things of salvation, but are still calling for their sports and merriments, they will be jovall and merry, that they will.

Heb. 12. 16. Lest there be any prophane person as Esau, that is an unhallowed, and un sanctified person, one that still lyes in his naturall filth. Why what is the Character of such a one? it is added, *who for one morsell of meat sold his birthright.* You of this place have had the Gospell amongst you, Christ and salvation is offered, heaven and happiness stand waiting on men, few men care for this, few men bid Christ and salvation welcome: are not many apt to say, what need of all this preaching was it not better with us when we had lesse? Many think it much to afford one houre in a week to heare a Sermon, but they say, come let us eat, and drink, and make our selves merry, let us dance it, and card it, and be joviall whilst we may: and I would to God there may be none such found among you, that will sit up whole nights at
Cards,

Cards and Dice, that can sit day after day, many houres together in an Alehouse, that grudge a few minnutes to be spent in the service of God. Oh! desperato prophanenesse, abominable wickednesse! the God of heaven hath revenged this prophanenesse this day. Do but thinke with your selves, what the place was, where the hand of the Lord was seen: was it not in such a *Kind of place*, where such meetings use to bee: I speake not of that *Particular house*, but that it should be in an Inne, Taverne, or Ale-house, such a *Kind of place* to which the people of this place are so much addicted, which they haunt so much, & spend so much time in. Is there nothing to be learn't from this? Doth the Lord point out nothing of the sin of this place herein? The sinne of drunkennes is to rise & common amongst you? the drunkards are reeling in your streets, they are open and obvious, to the view of all, I my selfe have been too sad an eye-witnesse.

2. Another sin that may be feared to be amongst you is the sin of uncleannesse. Is there no fornication, no adultery in secret corners? no such things as chambering and wantonnesse to be found amongst you? Examine well what all your songs, & carolls are, which are so often sung at your doores, & in your houses? are there none of them base, filthy, obscene. It argues too too light and wanton a spirit, that so many scores, yea some hundreds should be at a lascivious play. Oh this is a fearful sin, the sin of uncleannesse, fornication, adultery, and those things that border on it. These
sins

sins bring astonishing judgments. Some sins of this nature were they that destroyed Sodom, and caused fire to come down from heaven upon it. *viz.* the sin of uncleannesse, and unnaturall lusts. These things are too fowle to be named, these things are enough to make the sun in the firmament to blush and be ashamed, and the light of the day to hide and couer it selfe, in which there is mention made of such things.

3. A third sin, which is too visible and apparent, is, Neglect of the word and ordinances. Some of them that did attend upon the ordinances have turned their back upon them, and the generality amongst you doe apparently sleight them. Formerly what flockinge hath there been to sermons? how hath this place been filled every Alley, & corner crowded? No people so famous for readinesse, & diligence in hearing the word as the people of Witny: Ministers that have occasionally preached among you have observed it, your Name hath been famous amongst others. How thin are your Congregations grown upō the lords day? how small an handfull there are upon Lecture dayes, I am to sad a witnesse? Brethren, suffer me to speak my feares. I feare one of the great sins that bath pluct down this judgment, was the neglect of the Gospell. It was not long since, the last time that ever I preacht amongst you on the Lords day, in a full assembly, I beseeched you, I intreated you by all the arguments of love, gentlenesse, sweetnesse, that possibly I could to attend upon the word. I beseecht you by the love of
God,

God, by the mercies of the Lord, by the bowells of his goodnesse, that you would not sleight the word. The Text was from that of St. John, *God is love*, and the poynt from it was, that the Love of God manifested in the world in the dispensation of himselfe by Iesus Christ, it was the most peerelesse, matchlesse, incomparable love, that ever was. Hence were you called upon in such exhortations as these in the Applcation.

1 John: 4. 8, 9.

Oh do not grieve such a Love! doe not sleight it! doe not abuse it! Oh unkind sinner! Oh hard-hearted sinner! worse then the blackest diuell in hell! that canst be drunk, that canst sweare, that canst laugh at bolinesse in the face of that very Love which is come to save thee, to pardon thee, that hath sent the only begotten sonne that thou might'st have life through him. Do not stir against this love, do not grieve it, suffer this love to attaine its ends, to accomplish its desires. The designe of love is to bring thee unto life, and it hath cost it deare to bring about that designe, the Sonne of God must come downe from heaven to bring this to passe, and is that so small a matter? why should any of us be willing to stop this love in its workings, to hinder it in its aimes and intentions: all the designe of this love is to bring us unto life, and is there any harme in that? Ah, my Brethren, is Death spirituall, Eternall death, such a sweet, such a pleasant thing, that we should be in love with it? Is wrath, the wrath of the Almighty, everlasting wrath a thing to be desired? that we should refuse to accept of the offers of eternall love, when it comes to offer life and salvation. With many more Reasonings

in this kind. After this you were exhorted to make use of the meanes of life (and of salvation, in some such words as these. If you are willing to come to the Lord Jesus for life, you cannot be unwilling to attend upon those meanes, and that word, that holds forth Christ and salvation. Will any one say that that man prizes a pardon, that will not vouchsafe so much as to look upon it, nor to read it, when it is sent unto him? Oh my Brethren! the Gospell is the word of life, the word of peace, of pardon, and of salvation; can be said to prize salvation and Christ, that will not come to that word which brings Christ, salvation, and all? Is that man willing in good earnest to be saved (however all men say they are willing, God forbid els, but is he so in good earnest?) that will not step over his threshold to heare a Sermon, where this gospell is brought, & the meāns of salvation redred? I beseech you suffer me to speake to you in the name of the Lord; I beseech you in the name of Jesus Christ, I beseech you in the bowells of Jesus Christ, if you think this love of God the greatest love that revealeth pardon, life, happiness, salvation, do not think it much to wait upon the word that reveales it, and makes it manifest. Faith commeth by hearing, and hearing is the ordinary meanes to beget Faith, and so to bring to Christ, and to salvation. I beseech you do not sleight this Exhortation; if you do, I must tell you, (though I am loath so to do, yet I am constrained) this Sermon will rise up in judgment against you at the last day, and I must come in as a witnesse against you.

These were some of the arguments wherewithall you were pressed; yet notwithstanding all these

these beseechings, and entreaties, to my griefe I observed it, scarce were there any, that did the more frequent the word preached, & hath not the Lord shewen his hand severely? whereas there are scarce many Scores that wil cōe to hear the word, there are some Hūdreds will go to see a wicked & an ungodly play. Certainly the Lord hath bin avēged for this. Do but read that 10. of *Lu.* frō the beginning & so on, at the 5. verse it is said, *Intowhatsoever house you enter, first say, Peace be to this house.* but what followes? in the 10 verse it is said, *But into whatsoever citty ye enter, and they recieve you not, goe your waies out into the Streets of the same, and say even the very dust of your citty which cleaveth on us, we do wipe off against you. And then there is a sad close in v. 12. But I say unto you that it shall be more tollerable for Tyre, and Sidon at the day of judgment, then for you.*

4. Another provoking sin, is the sin of Atheisme, and irreligion. Do but read what the Lord Jesus speakes to the Church of Pergamos. *Rev. 2.*

14. *I have a few things against thee, why? what is the matter? Thou hast there them that hold the Doctrine of Balaam: and then againe at the 15. ve.* So hast thou also them that hold the doctrine of the Nicolaitans. The doctrine of Balaam is expressed, He taught Balaack to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idolls, and so commit fornication. The Doctrine of the Nicolaitans was much of the same nature, and I blush to tell you what it was, they did not onely hold a liberty of uncleannesse, but a necessity

telly of it. Now what was the quarrell which
 Christ had with this church? thou hast *there* them
 that hold such and such things: In thee, O *Perga-*
mos, are found such monstrous, and abominable
 Doctrines, in thee are found such as maintaine
 the, & will stand for them: with thee it is that they
 have their seat, and residence. Are there not to
 be found in thee, O *Witny*, corrupt, licentious, a-
 bominable Doctrines? hast thou not also them,
 that hold them, that contend for them with might
 & maine? Are there none amongst you that make
 a mock of sin, that make sin nothing, that hold
 there is no such thing as sin? Are there none a-
 amongst you, that deny the great fundamentall
 Doctrines, (which are the very hinges, pillars,
 and foundations of all religion) denying the re-
 surrection, the immortality of the soule, election
 and reprobation, Heaven and hell, that deny the
 damnation of any, and maintaine the salvation of
 all, that can take away the scriptures, the whole
 Bible, and religion it selfe all at once, are there
 none such as these are? These are sad provocati-
 ons, black and dismall provocations! I would
 feigne believe some poore soules are led a-
 side through weaknesse, and simplicity, and are
 beguiled through the subtilty of that old serpent
 whose wiles they are ignorant of. The good
 Lord deliver them, that they perish not. Its a
 dangerous thing to stumble at the fundamentalls
 of religion, and godlinesse, although it be through
 weaknesse. But if there be any such who obsti-
 nately, and pertinaciously maintaine such Doct-
 rines,

vines, against cleare and convincing light formerly shining on them, against the truth which sometimes they owned and professed, they are in a sad and fearfull case. Read the Epistles of St. Peter, and Jude, and there you will see the ends of those men
2. Pet. v. 1. They bring upon themselves swift destruction. v. 3. Their judgment now of a long time lingereth not, and their damnation slumbereth not. Ep. Jude, v. 4. who were before of old ordained to this condemnation. If a man out of despight make a mock of Preaching, sabbaths, ordinances, if there be any worse place in hell it is reserved for that man.

You see what the finnes are which are found amongst you, I have now shewen you your wounds; my next work is to endeavour the healing of them; and indeed that was my maine intention, it was not a pleasure to me to search and lance your your soares, yet that was necessary to a cure.

The maine exhortation pressed on you, hath been an exhortation to repentance, to serious, to speedy repentance. And that which remaines, is to give more particular direction, what your carriage and deportment ought to be under the present hand of God. There are these foure things you ought to set before you, and to have in your eye.

1. The work of Humiliation.
2. The work of Reconciliation.
3. The work of Reformation.
4. The work of Remembrance: (for so it may be called.) laying it as a solemne charge up-

on your selves to keep in remembrance this strange and wonderfull providence.

1. The first Duty to be set upon is the work of Humiliation. I do not meane you should set upon it in your own strength, but take the strength of Christ with you, and the strength of the spirit with you, and then you may go on. You have sinned greatly, oh humble your selves greatly before the Lord! *Manasseh* did so after his great sinnes, 2. *Chron.* 33. 12. *And when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his fathers.* Every particular soule should humble himselfe for his particular sinnes, and say, Good Lord! what have my sinnes been, that such wrath should come upon *Witny* in my dayes! Every family should mourne, and lament over the sinnes of that family: Husbands should mourne apart, and the Wives a part, children a part, and servants a part; every one mourning for his owne personall sinnes, and the family sinnes. In the 12. *Zachar.* 11. we read of a great mourning, a great mourning indeed, as the mourning of *Hadadrimmon* in the valley of *Megiddon*. When was that? When that good King *Iosiah* was slaine. 2. *Chron.* 35. 23. 24. 25. Oh that was a dreadfull, a terrible Judgment to have such a Prince taken from them! and this occasioned a great mourning, the text saies, *all Iudah, and Ierusalem mourned for Iosiah.* All were turned mourners then, and there was no one but bare a part in these lamentations. *Jeremiah* the Prophet, he lamented for *Iosiah*, and the singing men,

men, and the singing women spake of Iustab in their lamentations unto this day. Their singing was turned into mourning, and their rejoycing into lamentation. You have had a great many singing men, and singing women in this place, such as would goe frō doore to doore singing their songs and carolls to make themselves and others mirth Oh! it were well if your fingers were turned into mourners! if your harpers were turned into lamenters! if instead of al your songs, & carols, & dācings, you would now come and weep together, and say as Ieremiah doth. *Lament. 3. 1. How hath the Lord covered the daughter of Zion with a cloud in his anger? How hath the Lord covered poore Witney with a cloud in his anger? and as it is in the 4. verse. He hath bent his bow like an enemy, he stood with his right hand as an adversary, he poured out his fury like fire. Complaine as the Church also doth in Lam. 3. with a little change in the expression. We are the people that have seen affliction by the rod of his wrath. v. 3. Surely against us is he turned, he turneth his hand all the day. v. 4. our flesh, & our skin hath he made old, he hath broken our bones. Thus I say cōe & weep together, every soule should weep, & every family should weep, & the whole Town should weep, and indeed it were well if God would put it into your hearts to keep a day of weeping, to set apart some solemne day, to fast and pray, and weep, and humble your selves before the Lord. Say unto the Lord as it is *Lam. 1. 18. The Lord is righteous, for we have rebelled against his commandments: and as the Church bemoanes her selfe,**

Lam:

Lam. 3: 39, 40, 41, &c. Wherefore doth a living man complain, a man for the punishment of his sin? let us search and try our wayes, and turne again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed, and rebelled, thou hast not pardoned. Thou hast covered with anger, and persecuted us: thou hast slaine, thou hast not pittied.

2. Aime at Reconciliation. The Lord is displeased, he hath been highly provoked: Oh labour to get his anger removed, and his wrath pacified! Run apace to the Lord Jesus, entreat him to stand betweene you, and his fathers wrath: go to, him speedily, go to him immediately, before farther wrath breake forth. It is not all our teares (though we could poure out whole rivers of the) that can wash away one sin: no, no, *in that day* ('tis spoken immediately after the mention of that great mourning) *there shall be a fountaine opened for sin, and for uncleannesse.* Mourn you must, mourne greatly, mourne bitterly, yea, but it is the fountaine that must wash away sin, it must be the fountaine of the Lord Christs blood, that must wash away the fowle, and horrible sins of *Witney*. Come then, wash in this fountaine, wash, and you shall be cleane. In the 16 of *Numbers* we read of great wrath: no sooner had God executed that fearfull judgment upon *Korah*, and his rebellious compay, but the people fell to murmuring immediately. v. 41. *But on the morrow, all the congregation of the children of Israel murmured against Asejes, and against Aaron, saying, ye have killed the peo-*

Zach. 13. 1.

ple

ple. *after the Lord.* Oh, desperate, and adventurous
 sinners! that when they saw the judgment of
 God executed the very day before, yet they fell
 into the same sins, which they were guilty of, which
 had been so plagued. How angry is the Lord for
 this, v: 44. 45. *And the Lord spake unto Moses say-
 ing, get you up from among this congregation, that I
 may consume them as in a moment.* But what doth
 Moses do in this case? v: 46. *And Moses said unto
 Aaron, Take a censer, and put fire therein from off the
 Alter, and put on incense, and go quickly unto the
 congregation, and make an atonement for them, for
 there is wrath gone out from the Lord, the plague is
 begun.* This represented the mediation of Jesus
 Christ, who is said to *make intercession for the* Isa. 53. 12.
transgressors. He is that *Angell* in the Revelation,
 that stands at the Alter, having a golden censer, and
 much incense given to him, that he should offer it
 with the prayers of the Saints. *chapt. 8. 3.* Now
 Moses saies to Aaron, *go quickly:* or as it may be
 read, *make to go with speed,* that is, as the Chaldee,
 and Greeke translateth it, *carry quickly, or in haste.* *אמרן א
 מהר*
 Make haste to the Lord Jesus, away to him every
 soule of you: all you that have not known what
 the worth of the Lord Jesus is till this houre,
 know now how to prize him, it is he that must pa-
 cify the wrath of God that is gone out against thee
 for thy prophanenesse, and thine uncleannesse,
 and thy neglect of the word, and thine Atheisme.
 Oh, fall in love with the incomparably pretious
 Lord Jesus this day, as soon as ever thou comest
 home fall upon thy knees, & beg thou mayest have.

a Christ given to thee: the wrath of the Almighty is gone out against thee, and will otherwise certainly consume thee. There is no dealing with a sin-revenging Majesty, but only in, & by a Mediator. As for you that have interest in this precious Name; O make use of it, present the righteousness, and satisfaction of the Lord Jesus Christ unto the father. It is he that must stand *between the dead, and the living*: some are cut off already, and the wrath of the Lord is not yet appeased. If you interpose not the Lord Jesus, you may expect more wrath, and more plagues. This I commend to you as the chiefe, and maine direction of all the rest: it is not all thy carelesnesse, and security, it is not all thy sleighting, and despising the judgments of God, that will be able to keep off the wrath of the Lord in the end. No, this will bring on thee so much the more wrath, and heavier vengeance: *Get into the Lord Jesus, hide your selves in the clefts of that rock* till this indignation be over past. If ever Christ be worth having, now is the time. You that cared not for Christ when you were at ease, and when you lived in pleasure, my thinkes you should long after Christ, and be restless till you have gotten him now judgment is come upon you. Oh, Brethren, if the judgments of God in this world be so terrible, that they are enough to abash, and appale the stoutest sinners, how terrible, and how dreadfull will that last, and great day of judgment bee? If thou canst not stand before an angry God now without a Saviour, without an advocate to plead thy cause, when he

he doth but manifest a little of his displeasure, and gives but a gentle touch of his finger; how wilt thou stand before him without a Saviour, and an advocate? when he shall come with millions of Saints and Angels, when the Bookes must be opened, and every mans life ripped open, and it shall be said, There wast thou drunk in such a corner, there hadst thou thy wanton dalliances upon such a bed; at such a time didst thou revile at the Ministers of God, and mock at his waies and the professors of them, so many yeares thou livedst in the world, and yet never didst study how thou mightest come to the knowledge of God, or the way to life and happinesse; when all this, and much more shall be said; and then the Lord shall not come to let in a veine of his wrath only; but he will pluck up all the sluices, & open all the flood-gates of his wrath, and vengeance when that dismall place of torment shall be set before thee, where those unquenchable flames are, where thou shalt heare the devills roaring, the damned yelling, and see all this prepared for thee, how wilt thou be able to hold up thy head at such a day? Make sure of Christ betimes. They were the last, and dying words of one, who in his life time was the Jewell, and Paragon of Religion, and piety in the country where he lived. *Make sure of Christ.* He is better then all the gold and treasures in the world, better then the Rubies, or the Onyx stone. Thou art eternally happy if thou get him, and Eternally miserable if thou come short of him.

br 3. The next thing that is to be studied, and
 undeaoured after is Reformation. It is Reforma-
 tion that the Lord looketh after. Do you think
 that the Lord delighteth in the death of your
 children? that he taketh pleasure in the breaking,
 bruising of your bones? is it matter of joy to him
 to see the hurts, and heare the dolefull complaints
 of your wives, servants, and neere relations? No;
 no, *God is love*, as you have many times heard:
 had not your sinnes put him upon it, there had not
 been so sad a spectacle found amongst you. Put
 away therefore that evill thing which is in the
 midst of you. When the children of *Israel* had
 fallen before their enemies, *Achan* who had taken
 the accursed thing, and been the occasion of the
 misery, and distresse that fell upon them, must be
 found out, and stoned: You have seene already
 some of the *Achans* that have troubled your peace,
 stone them now, and put them to death. You
 have heard it was the prophanesse, the fieleane-
 nesse, the contempt of the Gospel, the Atheisme;
 and irreligion that is among you, that hath cau-
 sed all your trouble: put away these accursed
 things. And here let me speake more fully to you
 under these foure heads.

1. To the looser, and prophaner sort.
2. To them that formerly haue been profes-
 sors, but now are fallen off.
3. To them that do still feare the Lord, and
 hold on in his way.
4. To all the people of the place in gene-
 rall.

To the looser, & prophaner sort, the exhortation
 is, Oh put away all your drunkennesse, fornication,
 uncleannesse, oathes, blasphemies; let him that
 was filthy be filthy no more; let him that stole
 steale no more: oh that you would think of lea-
 ving all these base, unworthy, desperately foolish
 wayes, and think of turning to the Lord with
 your whole heart, and your whole soul! You that
 have layen rotting, and stinking in your lusts ma-
 ny yeares together, thou that art an old gray-
 headed sinner, think at last of returning to the
 Lord. Ah poor creatures! what meane you? will
 you ruine the place you live in, and damne your
 own soules eternally? If men had but common
 humanity in them they would not continue in
 their grosse, and hideous abominations, that
 would pull downe wrath upon their wives and
 children, friends and neighbours, the towne and
 place in which they live. But this is a small matter
 in comparision; if they had but a tender regard of
 their own soules, if they made any account of their
 owne salvation, if they had but so much as a prin-
 ciple of selfe-love in them, they would cast away
 those sinnes, that will certainly damne them in the
 end. There is none of the sinnes which thou lo-
 vest *so dearly*, and huggest them with so much ten-
 dernesse, and will not be brought to part with
 them upon any termes, (thou hadst rather part
 with thy life then with such a lust) there is none
 of these thy most beloved sinnes, but it will cost
 thee the losse of everlasting life, it will cost thee
 the losse of God, It will cost thee the losse of the

Kingdome of Heaven. The word speakes it out
aloud. No fornicator, nor Idolater, nor adulterer,
nor effeminate person, nor theefe, nor covetuous person,
nor drunkard, nor reviler shall ever inherit the king-
dome of God. 1. Cor. 6. Poor man, doest thou know
what the Kingdome of God meaneth; from
whence thou art for ever to be shut out? or doest
thou know what that *for ever* is, which is the line
and measure of thy torments? Sit downe, and pause
a while, and think what eternity is: thy life is but
a minnute, a dreame, a shaddow, it is gone before
thou think of it: count over the houres of the day,
and is the day so long a thing, it is but the run-
ning of a few such, and then there is a period set to
all thy pleasures. How quickly mayest thou on
thy death-bed look over all thy life past, and ac-
count it as a very little thing, as a meer point, and
beginning only of that which is life? but canst thou
look beyond eternity? canst thou conceive when
everlastingnesse will have an end? all thy plea-
sures are gone and passed, they are passed over as
in a dreame, and now thou art in the midst of e-
ternity before thou art aware. How fearfull, then,
will these thoughts be: what must I be ever thus?
Must I be tormented in these flames without end?
Is there no hope, no possibilities of being other-
wise then I am? After I have suffered so many
millions of yeares; is there *for ever* still behind?
Try a little in thine owne thoughts, and see where
thou canst put bonds, and limits to that which is
for ever. Try where thou canst put a stop, beyond
which thou canst think of no more; is it better to
be

be everlastingly happy, or everlastingly miserable after a score for two of yeares? Think of these things, I beseech you by all the calls, mercies, judgments of the Lord, by all the riches of his patience, forbearance, long-suffering exercised towards you. Oh do not put off the thoughts of these things, Do not any more *chuse abominable things which his soule hateth. Seek ye the Lord, while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him returne unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

2. To those that have forsaken their former profession, the exhortation to them is, O Returne; Returne to the good old way of God, returne to the ordinances, returne to the use and exercise of holy dueties, to the use of prayer, confession of sin, and the like: if you do not, fearfull will your Judgment be. I hope some of them that are gone astray do belong to the Lord, but truly you must come back by weeping-crosse.

I could tell you sad storyes in this kind. I speak not by heare-say: I have knowen them that have smarted deeply for sleighting the ordinances, neglecting prayer, for low and undervaluing thoughts of Christ and his blood. I could tell you of some, that living under such a temptation but for a week, or two, in that short time had lost all their former communion with God, and being delivered from the snare accounted their recovery as a
new

new conuersio. The experience of one in this kind was so eminent, that I thought I was bound to make it publick, that it might serue to stop, and reſtraine them which are ſo prone to apoſtacy in the preſent age, and I ſhall ſet it down as neer as I can, in the ſame words and expreſſions, as I had it frō the perſons own hand. Being not well eſtabliſhed, I was ſoon drawn away in my hearte, ſecretly to decline frō that good old way which formerly I walked in. I heard one upon Juſtification, and Chriſts comming in the fleſh, & upon that place, Chriſt in you the hope of glory, in ſuch a manner as I neuer heard the like before, that I was ſtruck with amazement with the manner of his pleaſible ſpeech. And having heard a good report of the man, and had ſome experience before that he was an able mā to miniſter comfort to them that were in diſtreſſe, I was exceedingly taken with what came from him. And in his poynt of Juſtification, he did labour to beat off from repentance, and from confeſſion of ſin, on begging of pardon for ſin, and held it out, that theſe were a calling in queſtion the faithfullneſſe of God; for he ſhewed that all that the Saints had to do, was to beleeue, and render prayſe; and as he ſayd, he ſpake his owne experience, that he had found more of God in one dayes walking in beleeving, then in many yeares in walking in that ſtrict courſe of praying, and faſting, and keeping dayes of humiliation, and blamed thoſe Miniſters, that did both ſort ſuch doctrine. Theſe things he backed on with ſuch Arguments, that it did take much upon the affections of them that heard him. For I neuer heard him pray, but he would ſometimes

Sometimes give thanks and that so sweetly, that it, did even ravish the soules of them that heard him and did much presse on to that duty.

Thus hearing him at severall times, by degrees I fell from the good old wayes I was trained up in by my parents, and especially that which God had taught me by faithfull Ministers, and soone was I poisoned with that Doctrine, which my corrupt nature did soone close with; to the great dishonour of the pretious Gospel, to the grieving of the good spirit of God, and the wounding of mine owne conscience, which was not soon healed. I began to try conclusions with God, and and walked as a loose libertine, and cast of the duty of prayer to God in private, and so quickly I lost my communion with God, and he withdrew himselfe from me, and left me for a time: and no sooner had God left me, but Satan came in with his delusions, and formed himself into an Angel of light, and carryed me up into a fooles Paradise, and lulled me asleep in security, and carryed me on in that condition for the space of an yeare and halfe before the Lord awakened me. And no sooner had I left seeking of God in private, but the Lord left me to publique shame; for my heart, and strength was let out in an eager persuit of the world, and love of the creature, and a fearefull sleighting of the Sabbath, which began to be a burthen to me, and I had an odious sleighting esteeme of the Ministers of God, and questioned their judgments in holding forth the word to the people, and I was exceedingly perplexed with vaine thoughts, and by degrees led into such thoughts as I am ashamed to name, and by this the Lord awakened me, for I was exceedingly

Startled at it; and began to consider with my self, that I was out of Gods way, and therefore out of Gods protection. Then I began to remember from whence I was fallen, but it was long ere I could do my first workes, but I was resolved to turne to my first husband, for then it was better with me then now. But I found it a hard pluck before I found my God a reconciled father, pardoning my sin of Apostacy, though I sought it with bitter teares for the space of halfe an yeaere. And I thought to have kept it to my selfe, and none should have known my trouble, but the anguish of my spirit was so exceeding great, that I could not hide it from God or man, for I was afraid the Lord would have made me a publick example to all that knew me, and that I should have been quite distracted, and ran about the streets like one of those that children run after. But when I saw there was no remedy, I made my case known, and got all the helpes I could to seek God for me. When I made my approach to God I was beaten back by mine adversary, and by mine owne accusing conscience, which was more to me then a thousand witnesses. And often those words were sounding in mine eares. Him that draweth back my soule abhorreth, and he that putteth his hand to the plough and looketh back, is not fit for the kingdom of heaven, and woe to you Scribes, and Pharises hypocrites, and that in the 6. of the Hebrews, them that have tasted of the good word of God, and the powers of the world to come, if they fall away, it is impossible to renew them by repentance, with many more places: and when I wou'd have prayed in private, it was told me that God would not heare me, then I replied that I hoped God would

would heare him that sate at his right hand, but it was replied to me againe the Lord had said to him, (as he had to Jeremiah) pray not for this people, I was so lamentably tortured, I could not sleep, nor eat, nor take any contentment in any relation I had, and had not the Lord withheld me from that which the devill tempted me unto, I had surely ended my life. So low was this poore soule brought, and so deep was the distresse in which the Lord left it before it was recovered. & indeed I can not declare all, least this relation should seeme too tedious. But it pleased the Lord at last mercifully to recover this poor distressed soule, though it were long first, (that I may use some of its own expressions) before the Lord did seale unto it its pardon, many a bitter day, and night it did undergoe: & to this very day it makes sad, & heavy complaints, & undergoes many a sharp conflict, but the Lord is pleased to sanctify these and former dispensations in such a way as that there are few Christians in which there is so much humility, mortifiednesse, such sweet breathings after God, such high prizings of his presence, and humble attendance on the ordinances, & frequent use of holy dueties to be found.

So famous an instance as this is might serve to poyse, and ballance the loose and fickle spirits of such who begin to hang off from, & to be indifferent unto the good waies of God. Beware of Apostacy. Apostacy is a fearfull sin, it is the high way to the sin against the Holy Ghost, that sin which shall never be pardoned in this world or in the world to come. Take heed how you meddle with edge-

tooles, as the proverbe is. *Whoever falls on this
 stone it will grind him to powder.* Who ever shall
 clasp with the great Fundamentall Doctrines, the
 Doctrines about sin, whether there be any such
 thing yea or no, touching the resurrection, Hea-
 ven, hell, the last Judgment, he that shall play,
 and dally with these things, and take liberty to
 speak for them or against them, such wantonneffe
 as this is will proove his ruine in the end. Did
 you not once believe these things? were they not
 once Articles of your faith? how is it that you come
 to cast them off? Oh it is the most dangerous thing
 in the world for a man to be meddling, and tam-
 pering with, and at last come to a flat downright
 denying of the great fundamentall truths of reli-
 gion, the things which sometimes he beleaved and
 professed the beleife off! this man is in a faire way
 to the unpardonable sin: I do not say this is that
 sin, but he that is come to this had need look to
 himself, he is in the way thereunto without abun-
 dance of mercy to recover him. Much have those
 to answer for, and fearfull is their Judgment like
 to be, who peremptorily, and obstinately main-
 taine such desperate opinions, that all men shall
 be saved alike, that sin is nothing, but only that
 men make it something by their own Melancholly
 fancies, and timorous apprehensions.^b This is the
 very Bane, and cut-throat of all religion, this is
 that which cuts the very sinewes of Godlinesse,
 this is that which undermines the worship of God
 in the world, and plucks it up by the very rootes.
 Take away the name, and notion of sin, make it
 nothing

δ' ἂν δι (re-
 pete ex supe-
 rioribus τὸ
 μὴ οὐδὲν εἶναι
 θάνατον, ἢ οὐτά
 μὴ περὶ τοῦ
 ἢ περὶ οὐτά
 μὴ ἀγαθὸν
 εἶναι, καὶ δικαιο-
 σουν) ἢ περὶ τοῦ
 δικαιοσύνης ἀδικί-
 ας ἐστὶ σωματικ-
 ηκότης, καὶ
 οὐδὲν παρὰ
 κακίας συνω-
 δόντα ἢ τοῖς
 ἐπαλωκότες
 ἀδελφάμασιν.
 αἱ γὰρ ἢ ἐν συ-
 βίᾳ μὴ ἡ
 εἴς ἀρετῆς ἀ-
 γαθήν, ἢ περὶ
 καὶ τὰς κα-
 κίας ὡς ἁμαρ-
 τίας ἐν συ-
 βίᾳ ἀπὸ
 πλάτης, ἢ ἐν
 τοῖς

nothing, who then will regard to worship, feare, obey the great God? who will care for any of his commands? Do you not thinke the Lord is *jealous* for these things? Brethren, my heart will hardly serve me to speake of these things, its even ready to dye, and sink within me. Good Lord! what wilt thou doe for thy great Name? how poor? how sleight? how contemptible a thing do men make of thee in the world? men begin to forget that they are thy creatures, and that thou hast made them! I could even here break forth into teares, and say *Oh that my head were waters and mine eyes a fountaine of teares that I might weep day, and night for the dishonour, scorne, and contempt that is cast vpon the blessed God by these things.*

It is time for the *Angells* of the Churches, the Ministers, and Messengers of Jesus Christ to carry *addition* that peece of the everlasting Gospell, *and to preach* *touching* *unto them that dwell on earth, and to every nation,* *and kindred, and tongue, and people, saying with a* *Revel. 14.* *loud voice: Feare God, and give glory to him, worship* *6.7.* *him that made heaven, and earth, and the sea, and the fountaines of water.* It was said in *Athanasius* his time, that the world was become an *Arrian*, and now it may be sayed that the world beginnes to turne *Atheist*. Some there are that dare professe it. One upon that passage: *The foole hath said in his heart, there is no God,* was not afraid to utter such words, *That foole spake the truth.* Oh monster! eternity will be a thing long enough to torment thee, and make thee feeble whether there be a God yea, or no. But it is not all thy blasphemy

my can rid thee of thy folly. Canst thou produce the records of the world for six, or seaven thousand yeares agoe? canst thou confute the book of Genesis, and bring to light somewhat more ancient, and authentique then it? Canst thou tell who was Adams Father? and what the generations of men were before him? rise up as high in thy thoughts as thou canst, wilt thou not at last come to some first man? was this man made yea, or no? who was it that made him? was it himself? then he was before himselfe, but was he made by some other? who was that? or was he from everlasting? why then doth he not continue to everlasting? will any thing destroy it selfe? Durst thou trust thine own sense? are there any such things as spirits? if not, why are there so many wretched creatures suffer for their familiar converse with them? if thou do believe that there are such things as eyill spirits, who is it that keeps thē in order, & settts bounds to their mallice? But such mōsters who deny the Principles of their being should be rather hissed out of the world with abhorrence, thē disputed against.

As there are many that dare *professe Atheisme*, so there are many that durst *live* it. How peremptory and resolved are men in wayes of sin? how light a thing do they make of the word commands and threats of God, and of every thing that might keep them in awe, and retaine them in their obedience to their acknowledgement, and observance of the great God? Men begin to think they are above the word, above hell above damnation, and in effect above God. What a poor, and contemptible thing is religion grown in

in the world? Certainly, if religion be the keeping of an awe of God upon a mans spirit, the religion, and binding of the soule over to him, the constant observance of him, and strict conformity to his will, there is little of this religion to be found in the world.

In all these respects it becommeth the servants of the Lord to bestirre themselves, to contend zealously for God, for the cause of religiō, and not patiently to suffer the name of God, his worship, religion it selfe to dye, and be forgotten in the thoughts, & lives of men

3. To you that feare the Lord, and walk on in his wayes, the exhortation to you is, be more holy, be more humble, be more heavenly minded, be more fruitfull in good workes: *Zeph. 2, 3. Seek ye the Lord, all ye meek of the earth which have wrought his Judgment, seek righteousness, seek meeknesse. Ye that are meek already, seek more meeknesse, ye that have wrought righteousness, be more righteous, and abound in all the fruits of righteousness.*

The Lords eye is more especially set upon you, he observes in a more peculiar manner what your carriage will be, the Lord expecteth you should not onely mourne for your own sinnes, but for the sinnes of the place in which you live. Brethren, me thinkes there is not that growth amongst you which I could wish, I could be glad to see more life, more sweet breathings after God amongst you. Me thinkes you do not love God, and the Lord Jesus Christ enough, you discourse of him but seldome, and speak of him but coldly. *Ignatius* had his heart so inflamed with

with the love of Christ, that when he spake of him, he would say, *My love was crucified*. Some are so full of love to him, as that they are ravished when they think of him, they break out, and say, oh that excellent! that incomperable one how pretious is the Lord Jesus! how pretious is he! Men, and Angels are too little to love him, and admire him. For the Lords sake stirre up your selves, entertaine Christ better, and entertaine the Gospell better. When the Gentiles heard, that the Gospell was sent to them, and that it appertained to them as well as to the Jewes, it is said, *they were glad, and glorified the word of the Lord. Acts. 13. 48*. Oh this was wellcome newes, joyfull tidings to them indeed! their hearts were even ravished, and transported with such blessed tidings as these, that Christ should become *salvation* to them, as well to the Jewes, for that was it which was made known to them in *v. 47. They glorified the word*, they magnified, and advanced the word. Oh this was the best word that ever they heard! an excellent, and a sweet word! I beseech you, my brethren, stirre up your selves, and *provoke one another to love, and to good workes*. It is a great fault in the professors of this place, that they maintaine such a distance, and strangenesse one towards another. The ancient Saints *spake often one to another. Malachy: 3. 16*. The Primitive Saints in the Apostles times met often, they prayed together, and conferred together. So it should be with you, you should be often visiting one another, and asking each other, Oh my Friend! what are your temptations? what are your

your comforts & what have the dealings of God been with your spirit since we mett last & is grace kept alive? or is it more dead? This is the way to be a thriving people. I would faine that you of this place should be patternes to all that are round about you for humility, for heavenly-mindednesse, for soundnesse in the faith, for experience, for holinesse.

4. To all in generall, the Exhortation is, Labour to set up religion in this place, set it up in your hearts, set it up in your families, set it up, as much as may be, in the whole towne. Away now with all your sinfull sports, and merriments, away with all your cards, and dice, singing, dancing, and such like vanities. Insteed of these things set up Catechizing, praying in the family morning, and evening, and let one neighbour come to another, and say, come let us go to heaven together, and seek the Lord together. *Jerem. 50, 4. 5. In those dayes, and in that time saith the Lord, the children of Israel shall come, they, and the children of Judah together, going & weeping: they shall go, & seek the Lord their God. They shall ask the way to Zion with their faces thitherward saying, come, and let us joyne our selves to the Lord in a perpetuall covenant that shall not be forgotten.* Oh what a blessed change would this bee, if young, and old, rich, and poor, husbands, and wives, parents, and children, masters, and servants would all joyne together; if they would come *weeping* together, and seek the Lord, if all the people in this place would set their faces towards Heaven, and toward Religion, and say,

K

come

Come let us joyne our selves in a perpetuall Covenant, we will strike in with the Lord this day, and we will never alter our choice more, it shall be a *Covenant that shall never be forgotten.* If you would all resolve this day, Come, we will goe to *Zion with our faces thitherward.* We will go where the word is preached, and where the ordinances are set up, and where the worship of God is celebrated, oh we will neglect the word no more, & we will neglect the ordinances no longer. This is one of the last requests I have to leave with you, oh do not neglect the oportunityes of hearing the word, and comming to the Ordinances as you have done For the Lords sake, you that are masters of families come your selves, and bring your children, and servants along with you; you that have friends, bring your friends with you. Go weeping (as they did) and say, oh we have neglected the word, and neglected Christ, and neglected salvation, but we will neglect them no more. Let that prophecy be fulfilled of you which was spoken, *Isai. 2. 3. And many people shall goe, and say, Come ye, and let us goe up to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths, for out of Zion shall goe forth the Law, and the word of the Lord out of Jerusalem.* Redeeme an houre in the week day to heare the word, your callings will not prosper ever the worse.

4. The last thing I have to propound to you by way of direction, is the Duty of Remembrance. Forget not the Wonderous workes which the
Lord

Lord hath wrought: When mercyes, or Judgements are new, and fresh, we are apt to speak of them, and to be affected with them, but a little time weares them out of our minds, and blots them quite out of our Remembrance. Oh take heed of this. *Bind this sad Providence for a signe upon your hands, and let it be as Frontlets between your eyes.* Set it down in your *Almanacks*, and keep a Register of the Day: oh this was the black, and dismall day of Gods visitation on poor *Witny*. It were good if you kept some solemne day every yeare as a remembrance of this sad, and heavy stroke. For as great mercyes require great, and and solemne praises, so do great judgments require great, and solemne humiliation. *They speake of Josiah in their lamentations to this day, and made them an Ordinance in Israel: and behold they are written in the Lamentations.* 2. Chron. 35. 25. It seemes they had a constant remembrance of that judgment (the losse of good *Josiah*) they speak of him to this day. It was a constant practise amongst them to remember that sad stroke: and they had a solemne Book of Lamentations appointed to mourne for this judgment. Luke. 17. 32. Remember *Lots wife*. We have not many such Remembers in all the Book of God upon so speciall an occasion, (they may easily be all reckoned up) and therefore here is some speciall thing hinted to us. Here was a speciall monument of Gods judgment on a woman that was hankering after her old pleasures, she had been used to the delights, and contentments of *Sodom*, and she was

Joath to part with these: she lookt back to the *Sodom* of her former pleasures, and contentments, and whilst she is looking back she became a *Pillar of salt*. Oh remember this, (saith our Saviour) *Remember Lots Wife*. There is an accent put on this. You of this place have been hankering after sports, and merriments, you have been mightily set on these things, and the Lord hath shewen his displeasure by an Eminent hand, and a stretched out arme. Oh remember this, remember the Tragical story at the *White Hart*.

You have heard now at large what your duty is; in generall it is to fall upon the work of Repentance. You have likewise been directed particularly how to carry your selves in that work; and what the particular Dueties are which are to be done by you, and what the Lord expects from each of you in your severall rankes, and places. That which remaines is only, in the close of all, to adde a motive, or two (to that which hath been already said) to presse that which is your duty on you.

1. If you do not repent, some worse thing will come upon you. It may be the Lord may send a Fire next to consume all your houses, it may be he may send the pestilence among you to devour you, or if not that, a famine: the Lord hath wayes enough to punish unrepentant sinners. Read over that 26. of *Leviticus*, & there you will see what the Lord threatens in such a case, v. 23. 24. *If ye will not be reformed by these things, but will walk contrary unto me: then will I also walk contrary unto you, and will*

will punish you yet seaven times for your sinnes. v. 27 And if ye will not for all this bearken unto me, but walk contrary unto me: then I will walk contrary unto you also in fury; and I, even I, will chastise you seaven times for your sinnes. If you think to wax stout and stubborne against the Lord, he will be as stout against you, if you walk contrary to him he will doe so to you, and if one judgment will not do it, he will follow you with a second, & a third. and if you still harden your hearts against him, he will cōe against you in *Fury*, he will lumine on up all his wrath, and vengeance, and if he be able to break, and ruine you, to be sure he will do it. Oh it is a dreadfull word. *v. 17: I will set my face against you,* and that in the 28. verse. *I, even I will chastise you.* As much as if he should say, I the great God, I that made heaven, and earth, and can turne the foundation of it upsidedown whē I please, I will set my selfe against you, I will engage all my wisdom, and all my power, I will put forth all my glory, and excellency to destroy you.

If temporall judgments will not prevaile, God hath eternall punishments in a readinesse for obstinate, and incorrigible sinners. *Tophet is prepared, &c.* Hell is in readinesse, eternall flames, everlasting burnings are prepared; and those that would not be tamed, and brought into order by the judgments of God in this world, will be still and calme enough when they are thrown there. Then thy pride and stoutnesse of heart against the Lord, thy stubbornnesse, and incorrigiblenesse will do thee little good. This hath God prepared,

Pf. 7. 11, 12, 13. God is angry with the wicked every day: if he turne not, he will whet his sword, he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death. Are not the judgments of God in this world terrible enough? do they not strike deep enough? do men beare up themselves against the Almighty, and wax proud against him notwithstanding these? Oh! he hath yet a deadly instrument left behind, he can strike them into hell, and then they are struck to purpose. Art thou not afraid of the first death, (the worst as thou supposest of temporall evils) because that is but a short passage? But there is the second death, when thou shalt be ever dying, and yet never dye: thou shalt be alwayes in the pangs, and agonies of death, and yet never past death it selfe. The judgments of God in this world they are but as the Alphabet, as the A. B. C. to that

*O quantum erit istud Consistorium, quod Majestate divina appareat, et tot milibus Angelorum celebrabitur, et quanto majoris Majestatis, tanto majoris terroris, et horro-
ris erit impii.
Luth.*

great, and last judgment. It was Luthers expression. Oh how great (sayes he againe) shall that consistory be, When the Divine majesty shall appeare, and so many thousand Angels and by how much the greater the Majesty of that court shall be, so much greater will the dread, and horror be that will fall upon wicked men.

2. If you be a reformed people, the Lord will delight in this place, as much as ever he hath loathed it. *The Lord doth not afflict willingly, nor grieve the children of men.* No, Judgment is his strange work; had you not put him to it, he had never done that which he hath,

Returne now unto the Lord make a covenant with

with him this day to serve him with a perfect heart, and a willing mind. Choose the Lord for your God, and give up your selves in Christ Jesus to him, to walk with him unto all wellpleasing, then will he rejoyce over you to do you good he will set himselfe to blesse you with his whole heart, and with his whole soule, *Blessed shall you be in the towne, blessed in the field, blessed in your basket, and blessed in your store. Blessed when you rise up, and blessed when you lye down.* All the people that passe by you shall say. Behold *Witny*, the Place which the Lord hath blessed. The Lord shall take away your reproach. and it shall no more be said, this is *Witny*, whom the the Lord hath plagued, but this is *Witny* whom the Lord hath loved, whom the Lord delighteth in. Yea, the Lord himselfe shall *Blesse you out of Zion.* You shall have all the Gospell mercyes, knowledge shall increase, and the feare of the Lord abound amongst you: others shall bee provoked by your zeale, they shall come, and see the religion that is in *Witny*, and say: Behold the place that was eminent for *sin*, and *judgment*, is now become eminent for *Holinesse*, and *mercy*. And now I may say as *Moses* did, after he had thundered out all the curses, and sweetly laid forth all the blessings of the Lord upon their obedience or disobedience to the Law, *I have set life, and death before you this day.* Oh chuse the way of life, and you are blessed, blessed shall you here, and blessed for evermore.

FINIS.